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RATIONALIST

WEEKLY

Founded : 1940

Proprietor & Editor G. R. JOSYER, M.A., F.R.E.S.

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HONEY

(Continued from last issue)

Milk and honey are a highly nutritive and agreeable mixture both being easily digestible. Honey has almost 45 calories to the tablespoon: it is only 79.5 per cent carbohydrate, whereas white sugar is 99.5 per cent carbohydrate and has no vitamin or mineral value.

Sugar is more fattening, since it has about 6 calories to the tablespoon. Honey is easy on the stomachs of babies and elderly people, because the bees pre-digest it. This pre-digestion by the bees saves the atomach additional labour.

Honey has been used in infant formulae satisfactorily in place of sugar, and produces excellent gains in weight, growth, and heamoglobin levels. Some peaple unable to tolerate candy or cane-sugar can enjoy honey for it is assimilated even by the most delicate stomach.

Because of its pre-digested form and the presence of formic acid, honey keeps indefinitely without growing bacteria or spoiling. Honey does not get spoilt in a fairly warm and dry place, but this is not true of the other sweets such as jellies and jams etc.

Two teaspoonfuls of honey taken at each meal will cure migraine headaches. A tablespoon of honey when added to vinegar and sipped slowly relieves sore throats.

Honey makes up for vitamin deficiencies that might occur in the daily food intake. It is non-irritating to the lining of the digestive tract. It quickly furnishes the demand for energy and enables athletes and others who expend energy heavily to recuperate rapidly from exertion. It is handled best by the kidneys, has a gentle laxative effect and is sedative and soothing to the stomoch.

Honey will relieve an annoying cough and will relieve pain in orthritis. It produces sleep, and those suffering from insomnia should make it a habit to take a tablespoonful at the evening meals each day.

Cramps in muscles of legs and feet are controlled by taking 2 teaspoonfuls of honey at each meal. The trouble will disappear by using honey for a week and will never return if honey is used for an indefinitely long period.

Honey has long been used as a very successful treatment for skin bruises. When applied, it relieves the painful smarting and prevents formation of blisters. It produces rapid healing of the burned area.

Honey is excellent for treating certain disturbances of the breathing tract.

To prepare a cough remedy extract juice from a lemon and put it in an ordinary drinking glass. Add 2 tablespoonfuls of glycerine. Stir the glycerine and lemon juice well, then fill up the drinking glass with honey.

The dose of this syrup is regulated according to needs. It can be taken by children and adults alike, and will reduce coughs when all other cough syrups have failed

According to Dr. D. Clinton Jarvis, an American doctor, an extremely simple prescription for replenishing all the mineral needs of the body is 2 tablespoonfuls of honey with 2 teaspoonfuls of apple-cider vinegar in a glass of water. The sour-tasting by-product is also claimed to be a cure-all-from rheumatism to asthma, from old age to bad skin.

Russian people are given a remedy for burns and scalds which is easy to prepare in the home. Equal parts of honey and cod liver oil are mixed and applied to the affected part. It is being marketed throughout the Soviet Union, and a vet, who first tried it out on animals, achieved spectacular results!

ANCIENT INDIAN WEAPONS OF WAR

Captain Troyer says; "All the traditions of the Hindus are filled with wars, in which religion certainly had its share. I have shown sufficiently already, without being obliged to go back so far as the contests between the Suras and the Asuras," Angels and Demons.

War as an art as well as a science was equally well understood in ancient India. The nation which overran nearly the whole of the habitable globe and produced Hercules, Arjuna, Sagara, Bali, could scarcely be considered inferior to any other people in their proficiency in military science.

Being the greatest commercial nation in the ancient world, and enjoying sea trade with nearly every part of the world, they were compelled to look to their navy to guard their trade, and to make it sufficiently strong to ensure their position as the "mistress of the sea." Their position in the ancient world being similar to that of England in the modern world so far as maritime affairs are concerned, their navy, too, was equally eminent and powerful. Manu mentions navigation to have existed among the Hindus from time immemorial. Strabo mentions a naval department in addition to the others in the Indian army.

Being skilful sailors from time immemorial, the Hindus were adepts at naval warfare. Colonel Tod says: "The Hindus of remote possessed great naval power."

In the time of Emperor Chandragupta of India, one of the greatest and most successful kings known to history according to Mr. Vincent Smith,—the Imperial War Office consisted of six Boards, one of which was the "Bord of Admiralty." He further says: "When we remember Asoka's relations with Ceylon and even more distant powers, we may credit him with a sea-going fleet as well as an army."

Naval warfare by Hindus is mentioned in the Ramayana, Ayodhya Kanda, Sarga 84 verse 8 :

नावां शतानां पञ्चानां कैवर्तानां शतं शतम् ।
सङ्घानां तथा यूनां तिष्ठन्त्वित्यभ्यचोदयत् ॥

"Let hundreds of Kaivarta young men lie in wait in five hundred ships to obstruct the enemy's passage."

Manusmriti while describing the various methods and means of warfare speaks of naval warfare;—

स्थन्दनाश्वैः समेयुध्ये दनूपे नौद्विपैस्तथा ।
वृक्षगुल्मावृते चापै रसिचर्मायुधैः स्थले ॥

Manu, Chapter 7, V 192.

"Attacks should be with chariots and horses on even ground, with boats and elephants in water-logged terrain, with arrows on land covered by trees and shrubs, with swords and leather weapons on plains."

The ship in which the Pandava brothers escaped from the destruction planned for them, and constructed by Vidura, was of a large size and was provided with machinery and all kinds of weapons of war and able to defy storms.

Dhanur-Veda, the standard work on Hindu military science being lost, the dissertations on the science found in the Maha-

bharata, the Agni Purana, and the other works are the only sources of information on the subject left to us. Dr Sir W. Hunter says: "There was no want of a theory of regular movements and supply of troops. They are all repeatedly described in the Mahaabhaarata."

Mr. Ward says: "The Hindu did not permit even the military art to remain unexamined. It is very certain that the Hindu kings led their own armies to the combat, and that they were prepared for this important employment by a military education; nor is it less certain that many of these monarchs were distinguished for the highest valour and military skill."

The ancient Hindu tactics of war were as original as valuable. It is said that the Hindus divided their army in the following manner: (1) Uras or centre (breast), (2) Kakshas or the flanks, (3) Pakshas or wings, (4) Pratigraha or the reserves, (5) Koti or vanguards, (6) Madhya or centre behind the breast, (7) Prishtha or back—a third line between the madhya and the reserves.

Array of forces in action is generally termed Vyuha.

Some Vyuhas are named from their objects thus: (1) Madhyabhedi, one which breaks the centre, (2) Antarbhedi, that which penetrates between its divisions. More commonly, however, they are named from their resemblance to various objects. For Instance: (1) Makaravyuha, or the army drawn up like the Makara, a crocodile; (2) Syenavuha, or the army in the form of a hawk or eagle with wings spread out; (3) Sakatavyuha, or the army in the shape of a wagon; (4) Ardhachandra, or half moon; (5) Sarvatobhadra, or hollow square; (6) Gomutrika, or echelon. (1) Danda or staff, (2) Bhoja or column, (3) Mandala, or hollow circle, (4) Asamhata or detached arrangements of the different parts of the forces, the elephants, cavalry, infantry, severally by themselves. Each of these vyuhas has subdivisions. There are seventeen varieties of the Danda, five of the Bhoja, and several of both the Mandala and Asamhata.

In the Mahabharata (Vol. VI, pp. 699-729), Yudhishthira suggests to Arjuna the adoption of the form of Suchimukha, or the needle-point array (similar to the phalanx of the Macedonians), while Arjuna recommends the Vajra or thunderbolt array for the same reason. Duryodhana, in consequence, suggests Abhedya, or the impenetrable.

In their land army, the Hindus had, besides the infantry and the cavalry, elephants and chariots also. The elephants, "the living battering rams," as Macaulay calls them, were a source of great strength when properly managed and skilfully supported by other arms. Of the elephants given by Chandrgupta to Seleucus, Professor Max Duncker says: "These animals a few years later decided the day of Ipsus in Phrygia against Antigonus, a victory which secured to Seleucus the territory of Syria, Asia Minor, etc." According to Ctesias, Cyrus was defeated and killed by the enemy, only because of the strong support the latter received from the Indian elephants.

As regards the soldierly qualities of the Indians even of the present day, Sir Charles Napier, one of the highest authorities on the subject, says: "Better soldiers or braver men I never saw, superior in sobriety, equal in courage, and only inferior in muscular strength to our countrymen. This appears to me, as far as I can judge, the true charac-

ter of the Indian army in the three Presidencies, and I have had men of each under my command."

The chivalrous conduct of the Indian sepoys on the occasion of the defence of Arcot by Clive, and when, towards the close of the war with Tippu in 1782, the whole of the force under General Mathews were made prisoners is well known. The sepoys magnanimously and spontaneously contrived with great personal risk to send every pie of their petty savings to their imprisoned officers, saying: "We can live upon anything, but you require mutton and beef." The conduct of the Indian sepoys shown on such occasions sheds lustre on the whole profession. General Wolseley, in a paper on "courage," contributed to a journal, highly eulogised the bravery of the Indian sepoys. "During the siege of Lucknow," he said, "the sepoys performed wonderful feats of valour!"

Mr. Elphinstone says: "The Hindus display bravery not surpassed by the most warlike nations, and will throw away their lives for any considerations of religion or honour. Hindu sepoys in our pay have in two instances advanced after troops of the king's service have been beaten off; and on one of these occasions they were opposed to French soldiers! The sequel of this history will show instances of whole bodies of troops rushing forward to certain death!"

Clive, Lawrence, Smith, Coote, Haliburton and many others speak of the sepoys in the highest terms.

Now as regards the weapons used by the Hindus, Professor Wilson is assured that the Hindus cultivated archery most assiduously, and were masters in the use of the bow on horseback. Their skill in archery was wonderful. "Part of the archery practice of the Hindus consisted in shooting a number of arrows at once, from four to nine at one time." Arjuna's feats in archery at the tournament before Draupadi's marriage, and again on the deathbed of Bhishma, must excite universal admiration.

(To be Continued)

RAISING FARES

M. P. Gwilym Roberts recently said in a letter to British Transport Minister Bill Rodgers that the planned increase in railway and bus fares by 15 to 20 per cent on January 1 will make flying in the supersonic Concorde a better deal than travelling in an Underground train. The Concorde fares work out at 16.5 pence a mile, and the same mile on the London Underground between Waterloo and Piccadilly Circus costs 22 pence!

"ADVANCED STATES"

A survey conducted among the French unemployed—engineers, technicians and office workers—shows that 40 per cent of them fall seriously ill three months after losing their jobs. Another survey among several hundred persons laid off at the same time revealed that 89 per cent of them suffered from depression and 78 per cent lost appetite.

SETTING SUN

Inflation and the consequent rise of prices, the high taxes that swallow up from 35 to 83 per cent of a person's earnings, and more important still, the growth of unemployment are increasing the brain drain from Britain. In 1974, for instance, 1,359 university and technical college graduates took up permanent residence abroad, and 1,050 left the country with contracts in their pockets. Britain also lost a large number of experienced specialists.

HISTORY OF MYSORE
AND THE
YADAVA DYNASTY
BY

G. R. JOSYER, M.A. HONS., F.R.E.S.
AUTHOR

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ON RELIGION

1) Laplace—"No society can be upheld in happiness and honour without the sentiment of religion. I did not at one time believe it. I have lived long enough to know it now !"

2) Plutarch—A city may as well be built in the air as a Commonwealth or kingdom be either constituted or preserved without the support of religion.

3) Edmund Burke—Religion is the basis of civic society and the source of all good and of all comfort. True religion is the foundation of society, the basis on which all true Civil Government rests, from which power derives its authority, laws their efficiency, and both their sanction.

4) Sir Isaac Newton—No science is better attested than the religion of the Bible.

5) Bunsen—Culture of intellect, without religion in the heart, is only civilised barbarism and disguised animalism.

6) H. G. Wells—Religion is the first thing and the last thing, and unil a man has found God and been found by God, he begins at no beginning, he works to no end.

7) Ruskin—Any thing that makes religion a second object, makes it no object. He who offers to God a second place, offers Him no place.

8) Lord Chatham—If you are not right toward God, you can never be so toward man, and this is forever true, whether wits and rakes allow it or not.

9) Carlyle—What greater calamity can fall upon a nation than the loss of worship !

10) Lord Burleigh—Never trust anybody not of sound religion, for he that is false to God can never be true to man.

11) Cobden—You have no security for a man who has no religious principle.

12) Bishop Horne—When men cease to be faithful to God, he who expects them so to each other will be much disappointed.

13) Coleridge—Depend upon it, religion is in its essence, the most gentlemanly thing in the world ; it will alone gentilise, if unmixed with cant, and I know nothing else that will, alone.

14) C. Kingsley—True religion makes a man thorough gentleman. Fear of God teaches man to restrain himself which is the essence of all good breeding.

15) Bacon—They that deny a God, destroys man's nobility, for clearly man is of kin to the beasts by his body, and if he be not of kin to God by his spirit he is base and ignoble creature.

16) Johnson—Piety is only proper and adequate relief of decaying man.

17) Emerson—Nature is too thin a screen; the glory of the Omnipresent God bursts through everywhere !

18) Evelyn—All is vanity which is not honest, and there is no solid wisdom but in true piety.

19) Sir Humphrey Davy—I should prefer a firm religious belief to every other blessing ; for this makes life disciplined, awakens life even in death, and calls up the most delightful visions of the future and security of ever-lasting joys, where the sensualist and the sceptic view only gloom, decay, and annihilation.

20) H. T. Van Dyke—The task of religion is to bring all law into conformity with the law of God.

21) Cecil—The joy of religion expels the demons of carnal mirth and madness.

22) Dr. Arnold—Commend me to those who not only love God, but also who hate the devil.

23) Hare—Religion presents only few difficulties to the humble, many to the proud, insuperable one to the vain.

24) H. M. Field—The idea of God is in the moral world, what gravitation is in the natural. Take this away, and men drop apart.

25) Young—Humble love, and not proved reason, keeps the door of Heaven.

26) Anonymous—Religion is to be lived and not professed. But generally it is better, far better to profess religion than to deny it.

27) Anonymous—In this moving world man must move onwards to perfection or backwards towards the devil.

From "Truth", Calcatta.

ANCIENT INDIAN WEAPONS OF WAR

(Continued)

The archery of the Hindus had something mysterious about it. The arrows returned to the archer if they missed their aim! This was considered absurd until the discovery of the "boomerang" in the hands of the Australians.

Warlike weapons and splendid daggers were presented at the International Exhibitions of 1851 and 1862, and a critic speaking of them, says: "Beautiful as the jewelled arms of India are, it is still for the intrinsic merit of their steel that they are most highly prized."

That the ancient Hindus were celebrated for their sword-fight is evident from the Persian phrase: "To give an Indian answer," meaning "a cut with an Indian sword." The Indian swordsmen were celebrated all over the world. In an Arabic poem of great celebrity, known as "Sabaa Moalaqa" there occurs the passage: "The oppression of near relations is more severe than the wound caused by a Hindu swordsman."

Ctesias mentions that the Indian swords were the best in the world.

The following fivefold classification of Hindu weapons is exhaustive: (1) Missiles thrown with an instrument or engine called yantramukta; (2) Those hurled by hand or hastamukta; (3) weapons which may or may not be thrown, or muktaamukta, as javelins, tridents, etc., (4) which are not thrown, as swords, maces, etc., (5) Natural weapons, as fists, etc. Bhindipala, Tomara, Naaraacha, Praasa, Rishti, Pattisa, Kripaana, Kshepani, Pasa, etc., are some of the arms of the ancient Hindus now extinct.

The chief distinction of the modern military science is the extensive employment of fire-arms. It should, however, not be supposed that fire-arms were unknown in ancient India. Though the Hindu masterpieces on the science of war are all lost, yet there is sufficient material available in the great Epics and the Puranas to prove that fire-arms were not only known and used on all occasions by the Hindus, but that this branch of their armoury had received very great development. In mediaeval India, of course, guns and cannons were commonly used. In the twelfth century we find pieces of ordnance being taken to battle-fields in the armies of Prithviraj. In the 25th stanza of Prithviraja Rasa it is said that "The calivers and cannons made a loud report when they were fired off, and the noice which issued from the ball was heard at a distance of ten cos.

An Indian historian, Raja Kundan Lall, who lived in the court of the king of Oudh, says that there was a big gun named Lichhma in the possession of His Majesty the King of Oudh which had been originally in the artillery of Maharaja Prithvi Raj of Ajmer. The author speaks of a regular science of war, of the postal department, and of public or Roman roads. (See Muntakhab Tafsee-ul-Akhbar, pp. 149, 150)

"Maffe says that the Indians far excelled the Portuguese in their skill in the use of fire-arms."

Another author quoted by Bohlen speaks of a certain Indian king being in the habit of placing several pieces of brass ordnance in front of his army.

"Faria-e Syuza speaks of a Guzerat vessel in A.D. 1500 firing several guns at the Portuguese, and of the Indians at Calicut using fire vessels in 1502, and of the Zamorin's fleet carrying in the next year 380 guns."

But let us turn to ancient India. Professor Wilson says: "Amongst ordinary weapons one is named Vajra, the thunderbolt, and the specification seems to denote the employment of some explosive projectile, which could not have been in use except by the energy of something like gunpowder in its properties."

As regards "gunpowder," the learned Professor says: "The Hindus, as we find from their medical writings, were perfectly well acquainted with the constituents of gunpowder—sulphur, charcoal, saltpetre—and had them all at hand in great abundance. It is very unlikely that they should not have discovered their inflammability, either singly or in combination. To this inference a priori may be added that drawn from positive proofs, that the use of fire as a weapon of of combat was a familiar idea, as it is constantly described in the heroic poems."

The testimony of ancient Greek writers, who being themeselves ignorant of fire-arms used by Indians, give peculiar descriptions of the mode of Hindu warfare, is significant. "Themistius mentions the Brahman fighting at a distance with lightning and thunder!"

Alexander, in a letter to Aristotle, mentions "the terrific flashes of flame which he beheld showered on his army in India." See also Dante's Inferno. XIV, 31-7.

Speaking of the Hindus who opposed Alexander the Great, Mr. Elphinstone says: "Their arms, with the exception of fire-arms, were the same as at present."

Ahilostratus thus speaks of Alexander's invasion of the Punjab: "Had Alexander passed Hyphasis he never could have made himself master of the fortified habitations of these sages. Should an enemy make war upon them, they drive him off by means of tempests and thunders as if sent down from Heaven! The Egyptian Hercules and Bacchus made a joint attack on them, and by means of various military engines attempted to take the place. The sages remained unconcerned spectators until the assault was made, when it was repulsed by fiery whirlwinds and thunders which, being hurled from above, dealt destruction on the invaders!"

Commenting on the stratagem adopted by the King Hal in the battle against the king of Kashmir, in making a clay elephant which exploded, Mr. Elliot says: "Here we have not only the simple act of explosion but something very much like a fuse, to enable the explosion to occur at a particular period."

Viswamitra, when giving different kinds of weapons to Rama, speaks—in the Ramayana—of one as agneya, another as shikhara.

आग्नेयमस्त्रं दयितं शिखरं नाम नामतः ।

Carey and Marshman render shikhara as a combustible weapon.

In the Mahabharata we read of "a flying ball emitting the sound of a thunder-cloud."

The Harivamsa thus speaks of the fiery weapon:

आग्नेयमस्त्रं लब्ध्वा च भार्गवात्सगरो नृपः ।
जिगाय पृथिवीं हत्वा तालजङ्घान्सहैहयान् ॥

"King Sagara having received fire-arms from Bhargava conquered the world, after slaying the Talajanghas and the Haihayas."

M. Langlois says that "these fire-arms appear to have belonged to the Bhargavas, the family of Bhrigu." Again,

ऊर्ध्वं तु जातकर्मादि तस्य कृत्वा महात्मनः ।
अध्याप्य वेदानखिलांश्चतोऽस्त्रं प्रत्यपादयत् ॥
आग्नेयं तु महावाहु रमरैरपि दुस्सहम् ।
स तेनास्त्रबलेनाजौ बलेन च समन्ततः ॥

"Aurva having performed the usual ceremonies on the birth of the great-minded prince, and having taught him the Vedas, instructed him in the use of arms; the great-armed Aurva presented him the fiery weapon, which even the immortals could not stand!"

(To be Continued)

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ANCIENT INDIAN WEAPONS OF WAR

(Continued)

Brahmastra is repeatedly mentioned in Sanskrit works. Professor Wilson, in his Sanskrit Dictionary, calls Brahmastra "a fabulous weapon, originally from Brahma." For its use see Bhagavata describing the fight between the son of Drona and Arjuna with the Brahmastra. The Rev. K M. Bannerjea in his work, "The Encyclopaedia Bengalensis," says that the Brahmastra was "probably a piece of musketry not unlike the modern matchlocks." Madame Blavatsky, in her "Isis Unveiled", also shows that "fire-arms were used by the Hindus in ancient times."

In the description of Ayodhya is mentioned the fact of yantras being mounted on the walls of the fort, which shows that cannons or machines of some kind or other were used in those days to fortify and protect citadels.

The Ramayana, while describing the fortifications, says: "As a woman is richly decorated with ornaments, so are the towers with big destructive machines." This shows that cannons, or big instruments of war like cannons, which discharged destructive missiles at a great distance, were in use at that time.

In descriptions of fortresses and battles, shataghnis are often mentioned. Shataghni literally means "that which kills hundreds at once." In Sanskrit dictionaries, Shataghni is defined as a machine which shoots out pieces of iron and other things to kill numbers of men. Its other name is Brischi-Kali.

Shataghnis and similar other machines are mentioned in the following slokas of the Ramayana.

Canto	3	....	Slokas 12, 13, 16 & 17.
,,	4	....	23
,,	21	....	last sloka.
,,	39	....	36
,,	60	....	54
,,	61	....	32
,,	76	....	68
,,	86	....	22

Ramayana says that the Shataghni was made of iron. In the Sundara Kanda it is compared in size with big broken trees or their huge offshoots, and in appearance said to "resemble trunks of trees." "They were not only mounted on forts but were carried to the battle-fields, and they made a noise like thunder." What else could they, therefore, be but cannons?

Besides the Ramayana, the Puranas make frequent mention of Shataghnis being placed on forts and used in times of emergency. See Matsya Purana (मत्स्यपुराण), "Art of Government." The name used in this Purana is Shataghni (शत and घ्नि mean hundreds and thousands, or innumerable); guns and cannons are mentioned as existing in Lanka (Ceylon), under Ravana. They were called Nhulat Yantras.

Commenting on the passage in the Code of Gentoo (Hindu Laws that "the magistrate shall not make war with any deceitful machine or with poisoned weapons, or with

cannons and guns, or any kind of fire-arms," Halhed says: "The reader will probably from hence renew the suspicion which has long been deemed absurd, that Alexander the Great did absolutely meet with some weapons of that kind in India, as a passage in Quintus Curtius seems to ascertain. Gunpowder has been known in China, as well as Hindustan, far beyond all periods of investigation. The word "fire-arms" is literally the Sanskrit Agneyastra, a weapon of fire; they describe the first species of it to have been a kind of dart or arrow tipt with fire, and discharged upon the enemy from a bamboo. Among several extraordinary properties of this weapon, one was, that after it had taken its flight, it divided into several separate streams of flame, each of which took effect, and which, when once kindled, could not be extinguished: but this kind of Agneyastra is now lost." He adds: "A cannon is called 'Shataghni, or the weapon that kills one hundred men at once,' and, that the Purana Shastras ascribe the invention of these destructive engines to Viswa-Karma, the Vulcan of the Hindus."

Mr. H. H. Elliot, Foreign Secretary to the Government of India (1845), after discussing the question of the use of fire-arms in ancient India, says: "On the whole, then, we may conclude that fire-arms of some kind were used in early stages of Indian History, that the missiles were explosive, and that the time and mode of ignition was dependent on pleasure; that projectiles were used which were made to adhere to gates and building, and machines setting fire to them from a considerable distance; that it is probable that saltpetre, the principal ingredient of gunpowder, and the cause of its detonation, entered into the composition, because the earth of Gangetic India is richly impregnated with it in a natural state of preparation, and it may be extracted from it by lixiviation and crystallization without the aid of fire; and that sulphur may have been mixed with it, as it is abundant in the North-west of India."

"Rockets," says Professor Wilson, "appear to be of Indian invention, and had long been used in native armies when Europeans came first in contact with them."

Col. Tod says: "Jud Bhan (the name of a grandson of Bajra, the grandson of Krishna), 'the rocket of the Yadus,' would imply a knowledge of gun-powder at a very remote period."

Rockets were unknown in Europe till recently. "We are informed by the best authorities that rockets were first used in warfare at the siege of Copenhagen in 1807." Mr. Elliot says: "It is strange that they (rockets) should now be regarded in Europe as the most recent invention of artillery."

There were in ancient India machines which, besides throwing balls of iron and other solid missiles, also threw peculiar kinds of destructive liquids at great distances. The ingredients of these liquids are unknown; their effects, however, are astonishing!

Ctesias, Elian and Philostratus all speak of an oil manufactured by Hindus and used by them in warfare in destroying the walls and battlements of towns that no "battering rams or other polioretic machines can resist it," and that "it is inextinguishable and insatiable, burning both arms and fighting men".

Lassen says: "That the Hindus had something like 'Greek fire' is also rendered probable by Ctesias, who describes their employing a particular kind of inflammable oil for the purpose of setting hostile towns and forts on fire."

Eusebe Salverte, in his Occult Sciences, says: "The fire which burns and crackles on the bosom of the waves denotes that the Greek fire was anciently known in Hindustan under the name of 'barrawa.' (badaba)"

But what establishes the superiority of the ancient Hindus over the modern Europeans in the noble game of war is the Astra Vidya of the former. "The Astra Vidya, the most important and scientific part of the art of war is not known to the soldiers of our age. It consisted in annihilating the hostile army by involving and suffocating it in different layers and masses of atmospheric air, charged and impregnated with different substances. The army would find itself plunged in a fiery, electric and watery element, in total thick darkness, or surrounded by a poisonous, smoky, pestilential atmosphere, full sometimes of savage and terror-striking animal forms (snakes and tigers, etc.) and frightful noises. Thus they used to destroy their enemies. The party thus assailed counteracted those effects by arts and means known to them, and in their turn assaulted the enemy by means of some other secrets of the Astra Vidya. Col. Olcott also says: "Ashtur Vidya, a science of which our modern professors have not even an inkling, enabled its proficient to completely destroy an invading army, by enveloping it in an atmosphere of poisonous gases, filled with awe-striking shadowy shapes and with awful sounds." This fact is proved by innumerable instances in which it was practised. Ramayana mentions it. Jalandhar had recourse to it when he was attacked by Mahadeva, as related in the Kartik Mahatmya.

Another remarkable and astonishing feature of the Hindu science of war which would prove that the ancient Hindus cultivated every science to perfection, was that the Hindus could fight battles in the air! It is said that the anciant Hindus "could navigate the air, and not only navigate it but fight battles in it, like so many war-eagles combating for the dominion of the clouds. To be so perfect in aeronautics, they must have known all the arts and sciences relating to the science, including the strata and currents of the atmosphere, the relative temparature, humidity and density and the specific gravity of the various gases."

Viman Vidya was a science which has now completely disappeared. A few years ago, facts concerning this science found in ancient records were rejected as absurd and impossible of belief. But wireless telegraphy and the recent developments in airships have prepared people to entertain the idea of the possibility of human knowledge advancing so far as to make it practicable for men to navigate the air as they navigate the sea. And a day will come as assuredly as that the day will follow the night, when not only will the ancient Hindu greatness in this science be recognised, but the results achieved by them will again be achieved by men.

(To be Continued)

FROM WEST GERMANY

Hamburg,
West-Germany, Europe,
1st of January 1977.

Dear Mr. Josyer,

Thank you very much for your kind letter of December 15, 1976, and that you have afforded time in writing so detailed.

Your letter arrived at Christmas Eve, one of holidays of the Christian religion. As I am single, and do not belong to any religious community I dont celebrate X mas. But this does not mean that I am without any belief In the time of my personal studies I have acquired some parts of confessions, so the belief in karma and reincarnation of human beings up to the form of perfection, or downward. These my self-studies began over 20 years ago—I am 48 years old now—after I had the opportunity of getting in touch with a man who had the ability of seeing into the future, and who had predicted my life. Up to now everything happened as told by him. Here in Germany there are living only a few persons capable of doing things like that, in India more of them are living, as I've read, so this matter will not be unknown to you.

I agree with you, past ages being not so dark as commonly said, but somehow the public is kept in the dark, by purpose—if you ask me. Persons, who write books of the past—for example Charroux, V. Daniken, Kohlenberg—earn little or no understanding though some books become best-sellers. I remember the to and fro on the matter of the so-called 'Flying saucers'. As I have seen 2 of them by my own eyes, flying at daytime high up in the sky, there is no doubt for me of their existence. Later I've read a book by a former major of the U. S. Air Force. His name is Keyhoe, and the English title of the book is 'Flying Saucers from outer space', as far as I can remember. It is a collection of reports of UFOs (Unknown Flying Objects), collected by the U. S. Air Force. Once secret these reports were released later.

An utmost interesting book at least to me is the one by Kohlenberg, concerning the myths of the peoples. Translated in our modern understanding one reads of airoplanes, rockets, space-flights, high technologies, terrible wars and catastrophies, and many other things of the pre-historic past. The quotation of the Vishnupuiana concerning the presence, the kaliyuga, the time before the Golden Age is very interesting, and how true they have come! As I am a German, my English is not the English of 30 years ago—I am out of practise since then—I will have some difficulties in reading the book 'Aeronoutics', but I am sure it will polish up my English.

Trusting this finds you in good health, and wishing you a healthy new year 1977,

I am with kind regards and esteem Sincerely Yours

Hans J. Wangemann.

HISTORY OF MYSORE
AND THE
YADAVA DYNASTY
BY

G. R. JOSYER, M.A. HONS., F.R.E.S.
AUTHOR

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IN THE AGNIPURANA

(Continued)

The Agnipuraana arranges the weapons in five classes into, 1, those thrown by machines, yantramukta; 2, those thrown by the hand, paanimukta; 3, those thrown and drawn back, mukta-sandhaarita; 4, those which are not thrown, amukta; and, 5, the weapons which the body provides for the personal struggle, the baahu-yudda. Other classifications besides these exist, but the difference between them is not essential.

Twelve projectiles and projectile weapons constitute the division of the mukta or thrown weapons.

1. The dhanu (bow) is personified as a being which has a broad neck, a small face, a slender waist, and a strong back. He is four cubits in height, and bent in three places. He has a long tongue, and his mouth has terrible tusks; his color is that of blood, and he makes always a gurgling noise. He is covered with garlands of entrails, and licks continually with his tongue the two corners of his mouth.

Accoding to the rules laid down in the Dhanurveda the bow should be bent by the left hand, the bowstring should be taken by the right hand, and the arrow be placed on the thumb and between the fingers of the bowhand on the back of the bow.

The length of the bow, and consequently also of the arrow, varies. Two strings are generally fixed to a bow, and the archer wears on his left arm a leather protection against the bowstring, and a quiver on his back. Those well skilled in archery distinguish fourteen different movements which can be made when using the bow. In the Agnipuraana the bow is declared to be the best weapon.

In the law book of Manu we read, that one bowmen placed on a wall can fight a hundred men, and that a hundred archers can fight ten thousand; therefore a fort is recommended. In the Shukraniti occurs the same verse but instead of the word for bow, dhanu, that for a missile, astra is given, which, imparts a wider meaning to the sentence, especially if it is taken to allude to firearms, unless dhanu itself stands for missile in general.

2. The ishu (arrow) has a dark large body; is three cubits long, an anjali (i.e., the hollow of the two hands) in circumference, and goes very far; two movements are ascribed to the arrow.

3. The bhindivaala or bhindipaala (crooked club) has a crooked body; its head, which is bent and broad, is a cubit long, and it is a hand in circumference. It is first whirled thrice and then thrown against the foot of the enemy. When throwing the bhindivaala, the left foot should be placed in front.

4. The shakti (spear) is represented as being two cubits long, with a steady sideway movement. It has a sharp tongue, a horrible claw, and makes a sound like a bell. It has an open mouth, is very dark, and is colored with the blood of the enemy. It is covered with garlands of entrails; has the mouth of a lion, and is fearful to look at. It is as broad as a fist and goes very far. It must be taken up and thrown with two hands. Its movements are of six kinds.

5. The drughana (hatchet) has an iron body, a crooked neck, and a broad head. It is 50 angulas long, and a fist in circumference. Four movements are peculiar to it.

6. The tomara (tomahawk) has a wooden body and a metal head formed like a bunch of flowers. It is three cubit long, has a red color, and is not crooked. It is moved in three ways.

7. The nalikaa (musket) has a straight body, is thin-limbed, and hollow in the middle. It pierces the vital parts, is dark, and discharges the missiles of the droni-chaapa. When it is to be used, it is taken up, ignited, and pierces the mark. These are the three actions connected with the nalikaa. It seems to have been a small-sized gun, a sort of carbine, as it is only described as effective against enemies standing near.

8. The laguda club is described as having a small foot, a broad shoulder, and a broad head. The foot part is surrounded with metal. It is small and very broad. It has the shape of a tooth. It has a hard body, and is two cubits high. Its movements are of four kinds.

(To be Continued)

BEST TIME TO THINK

It has been discovered that sitting is the best position for mental activity. It is less convenient to think on one's feet, although there are exceptions to this rule. Balzac, and Hemingway liked to work standing at high desks. It is simply bad to work prone. Even for a passive thinking, a reclining position is not the best.

Dr. Nikolai Vvedensky, a Russian physiologist and professor at St. Petersburg University, formulated the key principles of maintaining high work capacity and the brain's creative activity thus; a gradual immersion in intellectual work, smooth, consecutive and systematic character of work, correct and consistent alternation of work and rest, and and awareness of the social significance of the work.

Productivity curves were obtained for different types of intellectual work. Of course, they are tentative rather than absolute. Most workers show the highest productivity on Tuesdays and Wednesdays. For instance, approximately identical findings were obtained for the diurnal biological cycle when different groups were observed in different countries. According to the Czechoslovak data, a rise in labour productivity was observed from 9-10 a m. to 11 a.m.-1 p m. It is the "golden period" of uplift and inspiration. The same authors name yet another good period-from 4 to 6 p.m. This is followed by a drop in productivity and efficiency. The worst time is 1 to 3 o'clock in the morning.

One cannot recommend engaging in mental work at night.

It should always be borne in mind that two hours' desk work should be followed by a 10 minute break. "Rest should precede fatigue," advises Professor V. S. Lukyanov, a Soviet scientist.

In addition to physiologists, psychologists and hygienists, mental work problems are now being studied by industrial designers, radio and design engineers. There are objects which stimulate intellectual work: convenient long-bored pens, ink of subdued colours, desks with work appeal.

Finally, creative workers should never rush: haste is a variety of laziness!

SOVIETSKAYA MOLDAVIA

Dr. Ronald P Anjard, Kokomo, Indiana, USA, sends us the following :

EARTH, MAN AND FIRE

Frozen ancient creatures have been found with food still hanging out of their mouths. In frigid, barren Antartica a massive coal field has been found. Have you marvelled at the landless Pacific and the rocky coasts of Maine and Oregon, U.S.A? I suspect that you too have questioned what caused localized oil deposits so deep below the surface of the earth. If the oil develops from ancient flora and fauna, how did they literally get several miles down? The concept of constant, slow, shearing pressure over millions of years generating tall and rough mountains with very steep and varied cross-sectioned layers has never been an adequate theory for me. There are just too many geological answers which just don't make sense—at least to me.

As one interested in science, philosophy and psychology, I have been investigating cataclyptic geology for many years. You will later see how philosophy and psychology are important relatives in this triune.

Our studies have included an extensive search of writings, legends and findings-both old and new-from around the world. These studies have dealt with Egyptian, American Indian, Mayan, Tibetan, Persian, Indian (India), Greek, Roman and Chinese information and research primarily. So often we, as people and particularly scientists, consider legends as mere myths.

One major concept can be found re-occurring throughout these writings. Simply, the earth has gone through three major planetary crises.

In each case, the earth's axis shifted, or the orbit changed, or even the earth's direction of travel in the orbit changed. All these major changes caused horrendous distortions of the relatively thin earth's crust. Cataclyptic upheaval. tidal waves, volcanic eruptions, floods and the like changed the surface and land masses of the earth.

But this is just a part of the story. Let us recognize that each cause also magnified each disaster in duration and extent. These combined effects moved land masses up and down as much as several miles. Entire continents were born or died. Our earth became a literally different "world". Let me suggest that other planetary bodies have acted as interferences-even possibly our own moon. But I am not simply restating Velinkovsky's theory postulated in "Worlds in Collision" at all. He tries to combine all the writings and all the legends into one great planetary clash. Like others, including Freud, he tries to combine just too much into one theory, and worse, into one event. Theory I'm proposing is that there have been three cataclyptic events, and yet even more.

My findings may be even considered as more fantastic than Velinkovsky's central theorum. The proposal is that every one of these three earth moving cataclysms was initiated by man himself. Yes, by mankind "himself". This is the most "fantastic" part of our combined theory.

From the extensive writings and from many traditions we have prepared a summary table for your review :

Earth World Period Summary Table :

Termination of the 1st Earth World Period: 50,000-60,000 BC-1st Ice Age Calamity: Earthquakes, fire, volcanoes, land shifts Planetary Changes: Earth orbit increased,

Earth direction changed, Earth poles shifted,

Causes for calamity: Mankind misapplied science, wars also.

Termination of 2nd Earth Period: 28,000–30,000 BC

Calamity: Earthquakes, Major Flood (Noah's et al), Volcanic eruptions, landshifts.

Planetary Changes: Shift in Earth axis, major interference by another planetary body—possibly Moon.

Causes for calamity: Mankind misapplied science.

Termination of the 3rd Earth Period: 10,000–12,000 BC.

Calamity: 2nd Ice Age, Floods, Volcanoes, Earthquakes.

Planetary Changes: Shift in Earth axis. possible increase in Earth orbit.

Causes for Calamity: Wars.

4th Earth Period: Now in process.

We are considering presenting this and supporting evidence in a book. This article is very simply a gross over-simplification and is not the final word by any means. It is presented to stimulate dynamic and effective geological and archeological investigation.

From this summary table, the causes for all major calamities has been basically mankind. The first issue then is scientific, developed man's existance on Earth in these periods.

Rather than provide extensive references, we will be selective for brevity—

1. Famous anthropologist Richard E. Leakey reported that skull 3733 belongs definitely to Homo erectus and was dated 1.0–1.6 million years old. Another skull, 160, dated about same time, belonged to Australopithecus. This indicated that there was at least one hominid species that co-existed with early man.

2. Science Digest in October, 1976 discussed the 25,000 BC Taber Child of Canada. Other findings in the U.S.A. showed civilization near San Diego, California (Southwest Coast) and Pittsburgh, Pennsylvania (Northeast) in 20–48,000 BC. And at Koster Dig near Chicago, Illinois (Mid U.S.A.) as early as 8,000 BC, to date and still digging.

3. There are lost cities of unknown origin of great splendor; hidden beneath the Gobi Sands.

4. There are very ancient unusual cities in Turkey for as many as 10,000 inhabitants per city. What's unique is that all roads and rooms are several stories deep—all underground per E. Von Daniken.

5. In Peru, the ancient city of Tiahuanaco was once a great sea port and beautiful city. It has been estimated that it was built somewhere between 150,000 to 250,000 BC. A cataclysm raised this city to form a new plateau approximately two miles above sea level. Geologists date this plateau at fairly recent origin, in 8,000 BC. There is the presence of a large quantity of sea shells on this high plateau. No one knows who actually built Tiahuanaco.

6. In Russia, near Vladimir, a man dressed in embroidered shirt, trousers, jewelry, etc. has been dated at approximately 52,000 BC.

7. In the Bay of Naples, a temple built 17,000–10,000 BC rose out of the water.

Man did exist, and with intelligence, in various areas of Earth. Cave men may have been parallel creatures or remaining mankind in the rebuild stage after cataclysms.

(To be Continued)

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Dr. Ronald P Anjard, Kokomo, Indiana, USA, sends us the following :

EARTH, MAN AND FIRE

(Continued)

Now for Earth changes—

1. According to Hopi legend, we are in the fourth world, each world separated by Earth cataclysms.

2. There are many references even in Mayan and Egyptian writing to an earlier smaller orbit, consisting of 360 days.

3. An ancient historian wrote that the sun had risen four times in the sky in places different from the one where it now rises. Twice it rose where it now sets ; then setting where it now rises.

4. In a tomb belonging to Senmuth, on the arch of Queen Hatshepsut, there are two astronomical charts. One set with the cardinal points we use today ; the other shows the east being where the west is now.

5. The famous Swatstika of India initially meant to symbolize the apparent movement of the sun, per Churchward.

6. On top of one of the submarine peaks of a chain in the Atlantic there are unusual shell discs ; these have been radioactive carbon dated and indicate that this area had been above water 12,000 years ago.

7. The Earth's magnetic field changed, abruptly, polarity—12,500 years ago.

8. Aristotle, Plutarch and others including the Bible (Genesis 1-15 and Psalms 72-75) all refer to the time before there was a moon in the heavens.

9. Refer to the drastic relocation of Tiahuanaco in Peru presented earlier. It Tibet, sea shells and sea fossils are found on the very high plains.

10. Anciant Mexican Indian Temples and early American Indian Totems refer to the sudden and devastating sinking of a large continent to the west—in the immense area probably from Hawaii to Easter Island.

And for science and war—

1. According to Hopi legends, in the third world period, man flew on flying war shields and attacked cities. In retaliation, man flew on flying war shields and attacked the others' cities. What are these flying war shields ? There has been much speculation.

2. The Mahabharata, an ancient writing from India, describes something people before 1944 may not have so easily recognized. Approximatelly 4,000-8000 BC, men tampered with the "Divine fire" so that the Earth split apart and 60 million people in great cities were drowned in one night. The sky shone like 10,000 suns, with heavy smoke. The dead enemy's hair and finger nails had fallen out. To avoid this effect to themselves, people found the only way was to wash in the rivers. So this is why there is a Holy River in India for purification ? Of what does all this remind you, now ?

3. According to various historical writings by Tibetan Lama Lobsang Rampa, the earth has suffered three or four major cataclysms including Earth shifts because of war.

4. The unique research by E. Cayce verifys that Earth changes were primarily due to man's misuse of science.

In summary, man has had fantastic knowledge. Mankind however has continually misused science to repeatedly destroy himself. Man, in fact, existed on earth with

(Continued on Page No. 4)

AGING

With the increase in the number of elderly and old people in so many countries, Academician Dmitry Chebotaryov, Director of the Kiev Institute of Gerontology, sees aging as one of the urgent problems of the 20th century.

"Statisticians have observed in the USSR not only a considerable lengthening of life, but also a noticeable aging of the population. At present every eighth person in the Soviet Union is over sixty," he says.

Durin the new five-year plan medical science will lay special stress on research in molecular biology, the physiological-biochemical and immunological foundations of the vital functions of the human organism.

The aim of this research is to control cardiovascular, oncological, endocrine and virus diseases. The realisation of all this is closely connected with achievements made by gerontology and geriatrics.

There are three main problems of the science of aging.

The first is to recognise the mechanisms of aging, the adaptatiion of the organism and the part played in this process by self-regulation, in order to find the links which can be influenced purposefully. The second is to determine the part played by social and health factors in the prevention of premature aging. The third embraces problems of geriatrics, the science which deals with the peculiarities of diseases of the human organism in elderly and old people. Many people reach advanced age whose blood relations lived to an extreme old age.

Scientists from the Azerbaijan Medical Institute conducted a genetic study of 223 people older than 70 from 58 families. In all the families except five they observed a tendency to live to a very old age.

According to the figures, 60–70 per cent of the people who lived to be a hundred or more had parents or relatives who had lived till a great age. The inability to live long is a stable specific feature. Longevity depends both on biological, hereditary abilities and on the conditions of existence.

It should not be forgotten that the conditions of life of preceding generations were incomparably worse than ours. Wars, famine, proverty and diseases were the reason why many died before their proper time.

Aging, which begins at 30–35 years, is an inner contradictory process. Alongside of degradation and fading there appear important adaptational functions.

It has been found, for instance, that the more actively we use our brain and muscles the more slowly they grow old.

Scientists of the Leningrad Medical Institute of Sanitation and Hygiene studied the biographies of 865 outstanding scientists and artists who lived in the 13th–20th centuries. One of the conclusions is that that abatement of productivity in the second half of life was observed only in 10–35 per cent of the scientists. Another is that administrative work does not reduce productivity, but favours its preservation in older age.

The scientists from the Moscow Institute of Physical Culture who examined a group of sports veterans (40–65 years old) showed that a motor regimen is of considerable importance for the preservation of health and adaptation to the conditions of the environment, and this, in turn, can slow down or speed up the processes of aging.

In spite of the genetic conditionality of aging, its development is considerably influenced by external factors and the way of life in the first instance. Profession, intensity of work, diet, organisation of leisure, social background, climate and the diseases one has had are factors determining the span of life.

At one time scientists shared the view that elderly and old people must save their energy. Now we are of a different opinion: energy forsakes you if you aren't energetic enough!

Changes in the cardio-vascular system take place before anything else, and in many systems they determine the condition of other organs and systems, in other words control the rate and character of aging. It has been proved that an active motor regimen, vitamin therapy, novocain, nerobol, placenta suspension and microelements extend the possibility of stimulating the cardiovascular system.

New pharmacological preparations present combinations of vitamins of which the aging organism experiences a particular need, as well as preparations containing micro-elements and seminoacids.

The system of wide prophylactic measures used in the USSR and the sufficient number of doctors (326 to every 100,000 people) already make it possible to actively help elderly and old people.

(From "SOVIET WEEKLY")

(Continued from page No. 2)

scientific and other advanced knowledge much before 60,000 BC over many centuries. The Earth's orbit and the Earth's axis were changed as a direct result several times. There apparently have been accompanying interactions at least on one occasion with another planetary body, possibly our present moon. These cumulative forces distorted the Earth's crust drastically, generated floods, earthquakes and volcanic action. These forces caused massive changes of continental land masses, mountains, seas and even temperature conditions. Consider how this new complex model explains the over-simplified geological theories now existing. Does this combined theory better answer the questions posed initially? Granted, there are certain errors and over-simplifications. But recognizing that mankind has done it and can do it again is the primary emphasis for this entire study. Thus the triune of science, philosophy and psychology is essential to help us all work to avoid another Earth cataclysm!

Dr. Ron Anjard
906 Bellevue Place
Kokomo, Indiana 46901

SWISS BANKING

The Zurich gnomes, as the Swiss bankers are called, are not squeamish about who their depositors are, and there is no doubt that quite a few of them are crooks and embezzlers. Speaking of his bank's services, Credit Suisse executive Haus J. Mast lifted the veil from one of the gnomes' most sordid opertions. After World War II, he said, the Swiss authorities "negotiated with the Allies not to touch the deposits of the citizens of the vanquished countries in Switzerland". So, with Anglo-American blessing, did nazi war criminals preserve the loot deposited in Swiss banks!

GUARDIANS OF LAW

Wondering where gangsters in Marseilles and Lyona got their guns, the French Judiciary police launched investigations and found that they were being armed by policemen! One of these guardians of the law, Ange Casanova of Marseilles, was detained when transporting two submachine guns in his car. The search in his home yielded several automatic pistols. Interrogations showed that he had a partner, one Raphael Flori, a former policeman and now a bar operator in Lyons. The latter was doing a brisk trade in firearms!

C.I.D. CHIEF!

American newspapers have published excerpts from a U.S. State Department report saying "Paraguay has devoloped into a transit place for herom from Europe to the United States, as well as for cocaine from South America". The report regrets that "it seems to have been difficult for some officials f Paraguay to understand the importance of the effort of the United States to terminate the illegal drug traffic into our country". Among these people the Nation magazine names the head of the country's criminal investigations department, whom it calls the key organizer of the heroin trade!

VEDA SHASTRA POSHINEE SABHA, MYSORE

The 56th Annual meeting of the Veda Shastra Poshinee Sabha, will be held on Sunday 20—2—1977 at 10 a.m. in the Sabha Building, Sri G. R. Josyer, M.A., Hons., F.R.E.S. the President, will preside.

HISTORY OF MYSORE
AND THE
YADAVA DYNASTY
BY

G. R. JOSYER, M.A. HONS., F.R.E.S.
AUTHOR

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GOSPELS COPY FROM INDIAN MYTHOLOGY:

That the authors of Greek Gospels drew largely on the lives of Lord Krishna and Buddha for their life of Christ is the view put forward by Mr. A. Galletti, I.C.S. (Retd) wherein he gives four striking instances to prove his case.

Revision of the Christain Canon in the light of fresh knowledge has become a question of the day, he writes. I have moved His Holiness the Pope to call an Oecumenical Council for the revision of the Canon and have submitted to him for his Imprimatur a pamphlet containing conclusive proofs that whole passages in the gospels are plagiarised from the Vishnu Purana and the Lalita Vistara ; and, as the examination of the pamphlet will no doubt take time, I have submitted copies to the heads of Protestant Churches. It will be easier for the Protestant Churches to undertake the necessary revision of the Canon ; they are not bound by Council decisions in the same way as the Roman Church.

There is nothing sacrosanct about the Canon. The first revised Canon was Marcion's. He purged the Canon of the Old Testament and all Hebraic elements in the New Testament, arguing that Christ's religion was an entirely new religion and Christ had broken with Hebraism. Marcion's writings have not survived. What we know of his works is derived from 300 pages of coarse invective in Tertullian's "Against Marcion." Marcion's Canon was definitely set aside half a century later, and our present Canon, which restored the Hebrew scriptures, was then stereo-typed. The Jewish elements in the Church had been too strong, and Christ's pure religion was again contaminated with the religion of the tribal deity Jehovah and the Jewish ceremonial law.

Now a new element of contamination has come to light. In the last hundred years, the Sanskrit and Pali scriptures have been studied, and numerous passages parallel to, and sometimes even identical with passages in the four gospels, have been quoted. The foundation of this work was laid by Seydel, a professor of philosophy at Leipzig, in works published in 1832 and 1884. There is now a large library on the subject. Later writers have added to Seydel's already numerous parallels or have criticised some of them and reduced the number. Even one conclusive proof would be sufficient to delegate a gospel to the apocrypha. I will give four examples which to any one familiar with Indian thought and custom are absolutely conclusive.

1. The Massacre of the Innocents : The gospel account is in Matth 2. Wise men come from the East enquiring for the babe born to be king of the Jews. Herod heard of it and was troubled, and all Jeruselam with him, and he called a meeting of all the chief priests and scribes of the temple, and asked them where the Messiah was to be born, and they answered the prophet had said Bethlehem. Herod told the wise men to go to Bethlehem and search diligently for the young child, and wise men were led by a star which stopped over the head of the boy Christ at Bethlehem, and God warned them in a dream not to go back to Herod, and an angel also appeared to Joseph and told him to save the child by taking him to Egypt, where they stayed till Herod died. Herod was exceeding wroth and sent forth and slew all the children that were in Bethlehem and in all the coasts thereof from two years old and under !

(To be Continued)

REFERENCES

of the article of Dr. Ronald P. Anjard, Kokomo, U.S.A. "Earth, Man, and Fire" published in the last two issues :

....	Books of Azreal
Cayce, Edgar	Origin & Destiny of Man
Charrovx, Robert	Legacy of the Gods
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De Camp, Sprague	Lost Continent
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OTHERS

Kokomo Tribune (Ind., U.S.A.)	October 26-75
Newsweek	August 25-75
New York Times	July 29-75
Fredericks, Oswald	White Bear—Private Tape Conversation
Science Digest	October 76

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TELEPATHY

Excuse me, your cerebration is showing. That is another way of saying that another person may be able to read your thoughts. Nearly every day fresh evidence is forthcoming that there are indeed people who can read others' thoughts, especially when the thinker deliberately projects his mental images to a recipient.

I have just met a man who believes that he has proved beyond all doubt that telepathy, that much-sneered-at telepathy, is a fact. He is Mr. Percival Seward. a retired business man of Hove, Sussex, who is also chairman of the Ghost Glub, the organisation in London which exists to examine all aspects of the occult.

Mr. Seward is not a believer in any kind of psychic phenomena about which he has not satisfied himself by personal experiment. He is. in fact a sceptic about most things of this nature, just as the Ghost Club itself believes as much in the desirability of exposing psychic fakes as establishing proof of supernatural happenings.

Mr. Seward—one of whose ancestors, incidentally, was W. H. Seward, Abraham Lincoln's Secretary of State who was the architect of the plan whereby Alaska was purchased from the Russians in 1867 for $ 7,200,000-said to me; "I have always been interested in telepathy, and several times I have acted as a telepathic agent. The result has never failed to surprise me. Distance seems to make no difference, and I have had my best results at a distance between agent and recipient of over 1,000 miles!"

He told me of one case in which he successiuly "transmitted" his thoughts from a remote place in Yugoslavia to a recipient in London.

"The arrangement was that at a certain moment on a certain day the recipient would be ready to make a sketch of the object I would think about and transmit a thought-image of, at that time. Here is a picture of what I thought about on that occasion.

He showed me a picture of a very solid-looking cat sitting by a fire. "I transmitted the image of the cat in the direction of my waiting agent in London," he said, "and this is the sketch she made of the 'message' she received."

He then showed me the second picture. It was a pen and ink sketch of a figure which most certainly could have been a cat—or a cottage-loaf, or the back view of a corpulent Paris policeman wearing his cap.

But as far as Mr. Seward is concerned, it is a cat, a whole cat and nothing but the cat he was looking at in his room in Yugoslavia. He has travelled the world in search of information on telepathy, black and white magic, mind over matter, and similar phenomena.

He found it among the Dancing Dervishes of pre-revolutionary Turkey, where he witnessed the alarming spectacle of a baby being plunged into a flaming brazier and withdrawn unharmed!

"I examined the baby and found it had suffered no injury whatever," Seward asserts. "I Was convinced at first that the demonstrators at this Dervish meeting were practising a sort of mass hypnotism on the onlookers.

"But there was a drunken man next to me, and when he saw the baby being put

into the fire he lurched forward spontaneously to save it—and you know it is proverbially difficult if not impossible to hypnotise a druken man".

Very many scientists have spent many years of their lives in delving into the mystery of telepathy. In fact, for centuries man has been trying to prove or disprove the existence of supernormal human sensitivity, usually referred to as extra-sensory perception.

Some tests have shown results only a shade above coincidence, in others there has been presented evidence which may well be taken as positive proof. One of the most remarkable cases of this was fairly recently when thousands of people heard the 'result.'

A Viennese stage musician named Fritz Strobl told his audience that he could "order by telepathy the announcement of any girl's name, together with the name of any playing card, over Radio Munich."

Someone in the audience sang out a girl's name. Another shouted out the name of a playing card. Strobl was seen to concentrate for a second or two. It happend that the announcer at the radio station was at hat moment reading out a news report of nternational events. He suddenly gasped ind exclaimed: "Regina . Queen of Diamonds."

Thousands of listeners telephoned the tudio inquiring about the queer interjection, and it is said that the matter was put into the hands of the public prosecutor.

Later an official statement said: "The announcer says he had a headache some time before reading the news, and when being so he suddenly felt compelled to interrupt the broadcast in the way he did."

Last February an aircraft circling over Blackpool, Lancashire, was used in a thought-reading act to mark the annual convention of a body of professional magicians. A passenger in the aircraft "willed a message to colleagues at the airport.

It was found to be identical with a good-will message sent in a sealed envelope (which was not opened until after the thought-message was received from the aircraft) to the convention by the Mayor of Blackpool.

There is a ten-year-old Latvian girl named Ilga who is surprising scientists by the way in which she can apparently read her mother's thoughts. Her mother can sit in one room reading to herself from a letter or a book, and Ilga in the next room will repeat what her mother is reading. word by word!

These unaccountable powers are often found to exist between relatives or friends in close harmony with each other; and who claim to have found each other's 'wave-length'.

Frank Lambe

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RATIONALIST

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GOSPELS COPY FROM INDIAN MYTHOLOGY :

(Continued from last issue)

Josephus had never heard this story. Mark, the least apocryphal of the four gospels, has not a word about it. Herod the Great, or the Magnificent, was a cultured Prince, who ran a Greek theatre at Jerusalem, corresponded with Cicero, was a friend of Augustus, disgusted his subjects with his cosmopolitanism, and doubtless did not believe a word of the so-called prophecies ; and this horrible massacre is supposed to have occurred under civilised Roman rule, under the humane Augustus, who would promptly have dethroned and punished a regulus guity of barbarity. The story is ill-constructed fiction which should never have deceived anyone. But when we read the original myth in the Vishnu Purana, we find the explanation of why the Messiah was either to kill Herod or be killed, when he was a baby, by Herod.

The myth is the very well-known and pretty myth (which no cultivated Hindu takes for history) of Krishna and Kamsa. Kamsa is a demon-king whom Vishnu, in the form of Krishna, comes to earth to kill and eventually he does kill him, but Kamsa who knows his slayer is to be born to Vasudeva and Devaki, kills or tries to kill all the children of this couple. Krishna escapes because he is spirited away, not to Egypt, but among the shepherds. Krishna is born in a stable and even the ox and the ass are there.

The plagiarism of the whole nativity story is obvious. The Indian myth is of course much older; it is well-constructed while the gospel story is, as we have shown, a silly fable on the face of it. Regarded as it is intended to be and as it has been regarded for nearly 2000 years, as history, it is wholly incredible. The Indians do not take their Puranas for history. The Kamsa-Krishna myth typifies the victory of good over evil—and is a religious parable.

II. Christ and the Samaritan Woman: 4th Gospel Ch. 4. This is an interesting story with sound spiritual significance, but it is a plagiarism from the Divyavadana, and is given away by the Samaritan woman's remark: "How is it that thou, being a Jew, askest drink of me, which am a woman of Samaria?" For the Jews have no dealings with the Samaritans. In the original anecdote Ananda, one of Buddha's disciples, asks a pariah woman for a drink. She answers she is a pariah, and afraid to pollute a high caste man. This is as natural an answer in a pariah woman as the Samaritan woman's is inexplicable. Caste was not a Jewish institution. Samaritans were not pariahs. The well, the woman and the water have been "lifted" by "John" from the Buddhist scriptures of much earlier date. The plagiarism is conclusively proved.

III. The man born blind: John 9. 1: "And as Jesus passed by, he saw a man which was blind from his birth. And his disciples asked him, saying, Master, who did sin, this man, or his parents, that he was born blind?"

This question does not make sense in the gospel: if the man was born blind he had not time to sin.

The same question is put in the Saddharma Pundarika Sutra. In its Indian setting it makes perfect sense. For it is an Indian doctrine that you are born again and again and expiate in a subsequent life the sins of a former life. Plagiarism is conclusively proved.

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स्वानुभूत्येकमानाय नमश्शांताय तेजसे ॥
वागीशाद्यास्सुमनसः सर्वार्थानामुपक्रमे ।
यं नत्वा कृतकृत्याश्स्युः तं नमामि गजाननं ॥
विशुद्धविज्ञानघनस्वरूपं विज्ञानविभाति यदीदं ।
दयानिधिं देहभृतां शरण्यं देवेंद्रवंद्यं शिवमहं प्रपद्ये ॥

महापाठशालाध्यक्षाः—वेदशास्त्र पोषिणीसभायाः मान्यकार्यदर्शिनः, सभाग्य कोशाध्यक्षाः, एतत्सभामंडं कुर्वाणान्, वेदपारगान्, वेदान्तवाचस्पतीन्, तर्कतांडवान्, धर्मशास्त्रपयोनिधीन्, व्याकरणशिरोमणीन्, ज्योतिःशास्त्रादिवाकरान्, मीमांसाकौस्तुभान्, साहित्यालंकारकामधेनून्, पांचरात्र, वैखानस, शैव, तंत्रसार, शक्तिविशिष्टाद्वैत आगमप्रवरान्, पूर्वापरप्रयोगनिपुणान्, धर्मकार्यप्रसक्तान्, गीर्वाणवाणीभास्करान्, ऐतिहासिकशिरोमणीन्, आस्तिकवरेण्यान्, सादरमभिनंद्य, भवाः वेदशास्त्रपोषिणीसभायाः षट्पंचाशद्वार्षिकमहोत्सव समारंभस्य समग्रभवं सुस्वागतं समर्पये.

एतत्सभा षट्पंचाशत्संवत्सराणां पूर्वं महापाठशालाया ऋग्वेदोपाध्याय ब्रह्मश्रीवशाखिन इत्याद्य महापुरुषैः

"पापरतः कापुरुषः पुण्यरतस्तु पुण्यवान्पुरुषः ।
आत्मरतस्सत्पुरुषः परहितनिरतो महापुरुषः ॥"

इतिन्यायेन महापाठशालाया विद्यार्थिनां भोजनवसन संपादनभवं परिशील्य तन्निवारणाय नागरिकप्रमुखान् संबोध्य तेषां उदाराश्रयेण दुर्मतिसंवत्सरे संस्थापिता.

आरंभे भवतां कोशाध्यक्षाणां पितृचरेण्याः राव्बहदूर् राजशिल्पविशारद वि. सुब्बराव् महोदयाः अध्यक्षाः, महापाठशालाध्यक्षाः चक्रवर्तिरामानुजैय्यंगार्याः कार्यकर्ताभूत्वा सभायाः बाल्यदशायां साह्यकमपुषुषुः. श्रीमतां वि. सुब्बरायाणां अनंतरं राजकार्यप्रसक्त अंत्रे सुब्रह्मण्य ऐय्यर् महोदयाः अध्यक्षाभूत्वा विजयसंवत्सरावधि सभां संवर्धयन्. तेषां अनंतरं राव्बहदूर् राजकार्यप्रसक्त पं. रामभद्राचार्याणां आध्वरे प्लवंगसंवत्सर पर्यंतं सभा अवर्धत—

तेषां निर्याणे, अहं, यःकश्चनः, तत्रभवतां औदार्येण अस्मिन्स्थाने नियोजितः एतत्पर्यंतं भवद्भिर्यथानिर्देशः तथा सभायाः कार्यविशेषान् निर्वाहयितुं प्रयतमानः भासं.

II. Christ and the Samaritan Woman: 4th Gospel Ch. 4. This is an interesting story with sound spiritual significance, but it is a plagiarism from the Divyavadana, and is given away by the Samaritan woman's remark: "How is it that thou, being a Jew, askest drink of me, which am a woman of Samaria?" For the Jews have no dealings with the Samaritans. In the original anecdote Ananda, one of Buddha's disciples, asks a pariah woman for a drink. She answers she is a pariah, and afraid to pollute a high caste man. This is as natural an answer in a pariah woman as the Samaritan woman's is inexplicable. Caste was not a Jewish institution. Samaritans were not pariahs. The well, the woman and the water have been "lifted" by "John" from the Buddhist scriptures of much earlier date. The plagiarism is conclusively proved.

III. The man born blind: John 9. 1: "And as Jesus passed by, he saw a man which was blind from his birth. And his disciples asked him, saying, Master, who did sin, this man, or his parents, that he was born blind?"

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ತಚ್ಚಾರಭಾಷಾಃ ಷಟ್ಪಂಚಾಶದ್ವರ್ಷಿಕೋತ್ಸವಸಮಾರಂಭಃ ಭಗವತ್ಕೃಪಯಾ ಅವಿಘ್ನೇನೈವ ಸಂಪೂರ್ಣತಾಂ ಗಮಿಷ್ಯತಿ. ತಚ್ಚಭವಂತಃ ಸಮಾಹಿತಮನಸ್ಕಾಃ ಪ್ರಸನ್ನಾಶ್ಚ ಭೂತ್ವಾ ಅದ್ಯತನಕರ್ಮಣಿ ಪುಣ್ಯಾಹಂ ಬ್ರುವಂತು ಸ್ವಸ್ತಿಬ್ರುವಂತು ಮಂತ್ರಲೋಷೆ ಕ್ರಿಯಾಲೋಷೆ ದ್ರವಲೋಷೆ ಸತ್ಯಂ ಸರ್ವಂಯಥಾಶಾಸ್ತ್ರಮನುಷ್ಠಿತಂ ಭೂಯಾದಿತಿ ಭವದ್ಭಿರನುಜ್ಞಾತಃ ಕಾರ್ಯಕಲಾಪಾನಾರಭೇ.

ದಿಕ್ಕಾಲಾದ್ಯನವಚ್ಛಿನ್ನಾನನ್ತ ಚಿನ್ಮಾತ್ರಮೂರ್ತಯೇ ।
ಸ್ವಾನುಭೂತ್ಯೇಕಮಾನಾಯ ನಮಃಶಾಂತಾಯತೇಜಸೆ ॥
ವಾಗೀಶಾದ್ಯಾಸ್ಸುಮನಸಃ ಸರ್ವಾರ್ಥಾನಾಮುಪಕ್ರಮೆ ।
ಯಂನತ್ವಾಕೃತಕೃತ್ಯಾಸ್ಸ್ಯುಃ ತಂನಮಾಮಿಗಜಾನನಂ ॥
ವಿಶುದ್ಧ ವಿಜ್ಞಾನ ಘನಸ್ವರೂಪಂ ವಿಜ್ಞಾನವಿಶ್ರಾಣನ ಬದ್ಧದೀಕ್ಷಂ ।
ದಯಾನಿಧಿಂ ದೇಹಭೃತಾಂ ಶರಣ್ಯಂ ದೇವಂಹಯಗ್ರೀವಮಹಂ ಪ್ರಪದ್ಯೆ॥

ಮಹಾಪಾಠಶಾಲಾಧ್ಯಕ್ಷಾಃ ವೇದಶಾಸ್ತ್ರ ಪೋಷಿಣೀಸಭಾಯಾಃ ಮಾನ್ಯಕಾರ್ಯದರ್ಶಿನಃ, ಸಮ್ಮಾನ್ಯ ಕೋಶಾಧ್ಯಕ್ಷಾಃ, ವಿತತ್ಸ ಭಾಮಲಂಕುರ್ವಾಣಾಃ, ವೇದಪಾರಗಾಃ, ವೇದಾನ್ತವಾಚಸ್ಪತೀಃ, ತರ್ಕತಾಂಡವಾಃ, ಧರ್ಮಶಾಸ್ತ್ರಪಯೋನಿಧೀಃ, ಮೀಮಾಂಸಾಕೌಸ್ತುಭಾಃ, ಸಾಹಿತ್ಯಾಲಂಕಾರಶಿರೋಮಣೀಃ, ವ್ಯಾಕರಣಶಿರೋಮಣೀಃ, ಜ್ಯೋತಿಶ್ಶಾಸ್ತ್ರ ದಿವಾಕರಾಃ, ಪಾಂಚರಾತ್ರ ವೈಖಾನಸ, ಶೈವ, ತಂತ್ರಸಾರ, ಶಕ್ತಿವಿಶಿಷ್ಟಾದ್ವೈತ ಆಗಮಪ್ರವರಾಃ, ಪೂರ್ವಾಪರಪ್ರಯೋಗನಿಪುಣಾಃ, ಧರ್ಮಕಾರ್ಯಪ್ರಸಕ್ತಾಃ, ಗೀರ್ವಾಣವಾಣೀಭಾಸ್ಕರಾಃ, ಐತಿಹಾಸಿಕ ಶಿರೋಮಣೀಃ, ಅಸ್ಮತ್ಕವರೇಣ್ಯಾಃ, ಸಾದರಮಭಿನಂದ್ಯ, ಅಸ್ಯಾಃ ವೇದಶಾಸ್ತ್ರ ಪೋಷಿಣೀಸಭಾಯಾಃ ಷಟ್ಪಂಚಾಶದ್ವಾರ್ಷಿಕ ಮಹೋತ್ಸವ ಸಮಾರಂಭಸ್ಯ ಸಪ್ರಶ್ರಯಂ ಸಂಸ್ವಾಗತಂ ಸಮರ್ಪಯೆ—

ಏತಾಸಭಾ ಷಟ್ಪಂಚಾಶತ್ಸಂವತ್ಸರಾಣಾಂ ಪೂರ್ವಂ ಮಹಾಪಾಠಶಾಲಾಯಾ ಋಗ್ವೇದೋಪಾಧ್ಯಾಯಃ ಸದಾಶಿವ ಶಾಸ್ತ್ರಿಣ ಇತ್ಯಾಖ್ಯೆ ಮಹಾವುರುಷೈಃ—

"ಪಾವರತಃ ಕಾಪುರುಷಃ ಪುಣ್ಯರತಸ್ಯ ಪುಣ್ಯವಾನ್ಪುರುಷಃ ।
ಆತ್ಮರತಸ್ತ್ವುರುಷಃ ಪರಹಿತನಿರತೊ ಮಹಾಪುರುಷಃ ॥"

ಇತಿನ್ಯಾಯೇನ ಮಹಾಪಾಠಶಾಲಾಯಾ ವಿದ್ಯಾರ್ಥಿನಾಂ ಅಶನವಸನ ಸಂಪಾದನಶ್ರಮಂ ಪರಿಶೀಲ್ಯ ತನ್ನಿವಾರಣಾಯ ನಾಗರಿಕಪ್ರಮುಖಾ ಸಂಭೂಯ ತೇಷಾಂ ಉದಾರಾಶ್ರಯೇಣ ದುರ್ಮತಿಸಂವತ್ಸರೆ ಸಂಸ್ಥಾಪಿತಾ.

ಆರಂಭೆ ಅದ್ಯತನ ಕೋಶಾಧ್ಯಕ್ಷಾಣಾಂ ಪಿತೃವರೇಣ್ಯಾಃ ರಾವ್‌ಬಹದೂರ್ ರಾಜಶಿಲ್ಪವಿಶಾರದ ಬಿ. ಸುಬ್ಬರಾವ್ ಮಹೋದಯಾಃ ಅಧ್ಯಕ್ಷಾಃ, ಮಹಾಪಾಠಶಾಲಾಧ್ಯಕ್ಷಾಃ ಚಕ್ರವರ್ತಿ ರಾಮಾನುಜ್ಯೆಯ್ಯಂಗಾರ್ಯಾಃ ಕಾರ್ಯಕರ್ತಾರಭೂತ್ವಾ ಸಭಾಯಾಃ ಬಾಲ್ಯ ದಶಾಯಾಂ ಸಮ್ಯಕ್ಪುಪುಷುಃ. ಶ್ರೀಮತಾಂ ಬಿ. ಸುಬ್ಬರಾಯಾಣಾಂ ಅನಂತರಂ ರಾಜಕಾರ್ಯಪ್ರಸಕ್ತ ಅಂಬ್ಲಿ ಸುಬ್ರಹ್ಮಣ್ಯ ಐಯ್ಯರ್ ಮಹೋದಯಾಃ ಅಧ್ಯಕ್ಷಾಭೂತ್ವಾವಿಜಯಸಂವತ್ಸರಾವಧಿ ಸಭಾಂ ಸಂವರ್ಧಯಂ. ತೇಷಾಂ ಅನಂತರಂ ರಾವ್‌ಬಹದೂರ್ ರಾಜಕಾರ್ಯ ಪ್ರಸಕ್ತ ಎಂ. ರಾಮಸ್ವಾಮ್ಯಾಖ್ಯಾನಾಂ ಆಧ್ಯಕ್ಷ್ಯೆ ಪ್ಲವಂಗ ಸಂವತ್ಸರ ಪರ್ಯಂತಂ ಸಭಾವ್ಯವರ್ಧತ.

ತೇಷಾಂ ನಿರ್ಯಾಣೆ, ಅಹಂ, ಯಃಕಶ್ಚನಃ, ತತ್ರಭವತಾಂ ಔದಾರ್ಯೇಣ ಅಸ್ಮಿನ್ಸ್ಥಾನೆ ನಿಯೋಜಿತಃ ವಿತತ್ಸರ್ಯಂತಂ ಭವದ್ಭಿರ್ಯಥಾನಿರ್ದಿಷ್ಟಃ ತಥಾ ಸಭಾಯಾಃ ಕಾರ್ಯವಿಶೇಷಾ ನಿರ್ವಾಹಯಿತುಂ ಪ್ರಯತಮಾನಃ ಆಸಂ.

ತಸ್ಯಾಸ್ಸಭಾಯಾಃ ಷಟ್ಪಂಚಾಶದ್ವಾರ್ಷಿಕೋತ್ಸವ ಸಮಾರಂಭಃ ಭಗವತ್ಕೃಪಯಾ ಅವ್ಯಸರ್ವಕ್ಷಣೀಯಃ. ತತ್ರಭವಂತಃ ಸಮಾಹಿತಮನಸ್ಕಾಃ ಪ್ರಸನ್ನಾಶ್ಚ ಭೂತ್ವಾ ಅದ್ಯತನಕರ್ಮಣಿ, ಪುಣ್ಯಾಹಂಬ್ರುವಂತು, ಸ್ವಸ್ತಿಬ್ರುವಂತು, ಮಂತ್ರಲೋಷೆ ಕ್ರಿಯಾಲೋಷೆ ದ್ರವ ಲೋಷೆ ಸತ್ಯಂ ಸರ್ವಂಯಥಾಶಾಸ್ತ್ರಮನುಷ್ಠಿತಂ ಭೂಯಾದಿತಿ ಭವದ್ಭೊ ಬ್ರುವನ್ತ್ವಿತಿಸಂಪ್ರಾರ್ಥ್ಯ ಭವದ್ಭಿರನುಜ್ಞಾತಃಕಾರ್ಯಕಲಾಪಾನಾರಭೆ.

Vidwan Vasudeva Bhattacharya, Professor of Pancharatra Agama, and Joint Secretary of the Sabha, then presented the Report and Accounts which were discussed.

The meeting then reelected Sri G R. Josyer, M A Hons F.R.E.S as President, (10th year), and Sri B. S. Dattatri, B Sc as Honorary Treasurer, Principal P S Rajashekharaiya, M.A., B.E.D. of the Maharaja's Sanskrit College as Ex-Officio Honorary Secretary, Professor Vasudeva Bhattacharya as joint Secretary, and Srls Dharmakaryaprasakta Agaram Rangiah B A , Geervanavance Bhushana K N Varadaraja Iyengar, Editor, 'Sudharma,' D. Krishnaengar, M A , D S Bhaskara Rao, Vedaratnam, P V. Venkatakrishna Bhatta, Professor of Rigveda, Panditaratnam E S Varadachariya, Professor of Mimamsa, Shyvagamatilaka Professor Seetharama Samayajee Vidwan Sreenathacharya, Professor of Nyayasbastra, Vidwan K. Vasudeva Somayajee Professor of Dharmashastra, Jyotisharatnam Chennigaraya Puranika, and H R Srikanthiah, as Members of the Executive Committee, for the coming year. Sri B. S. Dattatri then thanked the assembled Pandits, and proposed a vote of thanks to the Chairman Sri G R Josyer, and garlanded him A photograph was taken at the conclusion.

Sri G R Josyer, President (in black coat) inaugurating the construction of the Veda Shastra Poshnee Sabha hostel building on 17 –3—1968

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To.

The Editor, 'RATIONALIST', Mysore.

L.I.E'S. GOOD FAITH

Sir

I hold a policy No. 12219351 for Rs. 1000 issued by Bangalore Division office, on which Rs. 200 is payable on 12-8-67 and 12-8-72, and the sum assured on 12-8-77 when the policy is to mature. The L.I.C. informed me on 16-5-74 that Rs. 200 has become payable on 12-8-72 (two years after the date) and asked me to send the policy to make endorsement and pay the amount to me.

I wrote in reply that I am unable to find my policy and requested them to retain the amount towards premiem I have in any case to pay for the policy, and that I am not anxious to receive the money in cash. I repeated this 2 or 3 times and without doing so the L.I.C. persisted in asking me to send the policy even in their letter to me of 3-8-76 for which I repeated my old reply on 12-8-76. They did nothing.

As my policy is to finally mature in August this year itself I wrote on 4-2-77 if anything is going to be done in the matter. To this I get a shocking reply dated 17-2-77 that from 12-8-72 itself my policy stands lapsed for non-payment of premium and, also that I have taken a loan on the policy-which amounts to saying that the policy is in their own office all the time.

I have a right to revive my policy by merely giving a declaration of good health within 6 months of the lapse and paying arrears if any. If they inform me about it after four and a half years what happens to my right to revive? Have they not virtually prevented me from reviving the policy.

Insurance contract is said to be one of utmost good faith lakhs of policy holders expect to get from the insurer. Is there any relief from such injustice from a Goverment undertaking? Going to court against such a rich opponent is time and money consuming beyond our means. The Insurance Act 1938 must be amended to set up an independent tribunal to give relief in such and similar difficulties, because writing to the Controller of Insurance is like writing to the L.I.C. itself!

Yours Faithfully
M. N. SRINIVASAN.

4—9th Main Road
Malleswaram
24-2-77

The following particulars regarding the ownership of the "Rationalist" weekly are published as called for by Rule 8.

FORM IV

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	Nationality	... Hindu, Indian.
	Address	... 712, Krishnaraja Mohalla, Mysore-4
4.	Name and address of individuals who own the newspaper, and partners or shareholders holding more than one per cent of the total capital.	Do.

I, G. R. Josyer, hereby declare that the particulars given above are true to the best of my knowledge and belief.

G. R. Josyer,
Publisher.

Date 8-3-1977.

Reutte, October 26, 1976
Austria, Europe.

The International Academy of
Sanskrit Research
Mysore, India

Dear Sirs:

I am an American professor of history currently living in Austria where I am teaching and doing research. Ever since I read Erich von Daniken's Chariots of the Gods? I have become deeply interested in this theme of exterrestrial visitations in Earth's past history. At the outset let me say that I am somewhat of a skeptic, especially in regard to von Daniken's theories. In my research I constantly come across factual errors and childish misrepresentations on the part of the Swiss "autodidact", as he calls himself.

As to the questiou of contacts between early Earth civilizations and visitors from outer space, I believe in the possibility of the basic premise. I just do not think enough study has been done yet to prove or disprove the contention Whether or not we ever learn the truth is beyond my ability to predict.

Now, to the question at hand. In his book, Meine Welt in Bildern, (I have the German edition, Knauer's paperback), von Daniken has a photostatic copy from your institute, concerning exceptional scientific capabilities on the part of ancient Indian cultures. The title of the article is "Aeronautics" by Maharshi Bharadwaja, subtitled "A MANUSCRIPT FROM THE PRE-HISTORIC PAST". In this treatise, Sanskrit on the left and modern English on the right, the author describes the flying vehicles, the "Vimaanas". He also includes a few modern scientific terms such as "The secret of receiving photographs of the interior of enemy planes." What I would like to know is 1) Is this a genuine document given to von Daniken by the Academy of Sanskrit Research? 2) Is this an expert translation from the original Sanskrit free of any significant error? 3) Approximately how old is this scientific knowledge? 4) What is your explanation for the existence of such scientific knowledge in the distant times of Indian and world history?

I realize that you may be extremely busy and may not have the time to answer any letter coming from any professor. However, I would greatly appreciate any help that you might give me. It's just that I have read too many works by von Daniken and others like him, which are filled with false information. Thank you for taking time to read my letter.

Sincerely,
William J. Fanning, Jr.

William J. Fanning, Jr.
Allgauerstrasse 20
Reutte/Tirol A-6600
Austria.

OUR REPLY Mysore--4 India.

Dear and Esteemed Professor Fanning, 10-3-77

You kind letter of 20-10-76 was recieved, and has been demanding reply ever simce. I regret the delay in answering it. I wonder why you have shifted from America to Austria, and to Tyrol. Tyrol reminds me of the poem "William Tell," patriot and archer.

Herr Erich von Danikan strikes me as a dedicated enthusiast, intent on convincing himself of the truth of his ancient of theory inter-planetory contact. He could not desire to deceive others by falsifying facts.

In the long run, Professor Fanning, what is truth, and what is falsehood? Are they intertwined, or are they like chamaleon's colours? How much of history is true, and how much just literary flight of historian, Gibbon, Macaulay, Plutarch? Do our eyes and ears record truth only? They often lie, Professor. And our mind if untutored jumps to conclusions, and misfires.

Is the sky blue? How high is it? Does the sun rise the morning, and set in the even ng? Is the sun's beam just white? Are the star-lights reaching us 10000 million years old? God knows! We don't know Perhaps we are better off not knowing! Ignorance is bliss, when what we deem truth may be just guess work, or sheer whim!

Sir Isaac Newton could not convince his listeners of his truths, and refused to publish anything. Halley of the comet fame had to urge him to publish his "Principia" and paid the cost. But today, covetous of the various prizes and awards, people are prone to boast about themselves and cavilling others.

After all what do things matter in the long run? Truth and untruth both pass into obitvion in close embrace!

Professor Tanning, does history prove that man develops from the cannibal to the state of the human and humane? In 300 B.C. the Greeks gave a cup of hemloc to Socrates to cause his death. Two centuries later the Romans thrust daggers into his body to get rid of Caesar! A century later Jesus was put to death even more horribly, by crucifixion! 16 centuries later the English beheaded their anointed king Charles I! 2 centuries later the French guillotined their King and Queen and elite in cartloads! Periodically Americans delight in shooting their Presidents! In 1917 the Russians butchered their Emperor and his entire family in the Cremlin.

And but lately the Bunglees did the same to their saviour and President!

Is that civilization on the march? How can we theorise? Truth is not what we speak. It is what we speak about. We may touch its brim. And then we get dazed and get caught in a quicksand!

Is this a reply to your letter? I can't say for truth. You are a modern intellectual from U.S.A. inspired by the Statue of Liberty. I am an ancient Hindu Brahmin, 86 years old, prone to cosmopolitan thinking. Do the two aeroplanes clash and tumble, or give right of way to each other?

Well, thank you for setting me thinking. Enclosed are the papars relating to Vymanika Shastra. I remain, with good wisher

Sincerely
G. R. Joyer

STUDY OF OCCULTISM

"There are many people," wrote Kierkegaard in his Journal, "who reach their conclusions about life like schoolboys; they cheat their master by copying the answer out of a book without having worked out the sum for themselves."

Most practitioners of occultism are like Kierkegaard's schoolboy for they expect to become Magi by reading every available book on the occult arts. They collect rare abstruse works on yoga, alchemy, qubalah, magic, and so on, forgetting that in occultism an ounce of practice is worth a pound of theory.

Occultism at its highest and widest is a study and handling of the subtler energies of the universe according to the plan of cosmic evolution.

The occultist achieves through modifications in his conciousness an increased awarenees of and participation in the Universal life around him. He realises that the greatest problem in occultism is not to invoke higher energies, but to be able to channelise and use them in the mind and body which karma has yielded him in this life. This brings in the trine aspect of right motive, non-at-tachment and purity.

The occultist does not aim at egoic self-aggrandisement but he desires to know in order to serve. He is like the ideal of the yogi in the Gita not attached to the fruits of his work, and he attempts to purify every atom of his physical, emotional and mental sheaths by a focus on the Divine.

How can the reading of books on occultism help in this task?

When we normally read a book we do so to recuperate from our own thinking. What happens is that we become affected by the author's thoughts and we see the pictures which his thoughts convey to us. We follow his thoughts with our feelings, instead o penetrating his feelings with our thoughts.

For this reason many people have a natural aversion to reading scientific or apparently scientific books. Such reading requires independent thought or at least thinking with the author, which requires concentration on the given subject.

It is a fallacy that works on occultism are unscientific in approach and require little prior knowledge on the part of the author, much less the reader. It is true that many of the penny dreadfuls of occultism are badly written, illogical in content and totally lacking in research and documentation. But this could scarcely be said of the genuine works on occultism and mysticism which reveal an understanding of life and a mastery of fields of knowledge rarely met with among w iters in other fields.

One of the first virtues to be cultivated on the occult path is discrimintion—between the true and the false methods, the genuine and spurious occult teachings. It is thus a test of the student whether he is swayed by the propaganda literatures of a cult or recognises the spiritual depth of a teaching, whether it is given out in the superb Miltonic prose of Sri Aurobindo, the simple conversational tone of the monographs of the Rosicrucian Order, the wry homour of the Helics Course on the Practical Qabalah or the lesson in Hermeticism of Frans Bardon.

Alan Hull Walton reviewing Colin Wilson's book "Review of Strange Powers" in the "Books and Bookmen" of March, 1974, wrote : "Occultism is not the narrow subject it is usually taken to be. Its understanding, presentation and interpretation demand of the author or scholar a very considerable amount of knowledge ; because here we are not in the area of the comfortable Xmas ghost story, but in the region of hard (and, oddly enough, scientific) fact.

(To be Continued)

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"Just as gold is judged by four tests, rubbing, cutting, heating and beating, man is judged by four tests, his manners, qualities, actions and munificence."

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in the "Hindu", Madras.

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Head
International Academy for
Sanskrit Research
Mysore; India.

Campo Grande, Brazil,
February 25; 1977.

Dear Sirs:

I was very impressed reading the Bible and I had the desire to read also other ancient writings.

I learned that other, may be yet more ancient writings, are known in India These books cannot be found in the libraries in Rio de Janeiro. So, I am writing in order to ask you to be so kind to advice me about editor's address (or book shops) anywhere in the world where I can buy translations (English, French, Portugase or Spanish) of the following books:

Ramyaana (or Ramayana ?)
Maha Bharata (or Mahabharata ?).
Mauvala Parva.
Gaatotrachabadma (or Ghatotrachabadma ?).
Samaranagana Sutrahara (or Soutradhara? or Samar?)
Samsaptakabadha.
Surya Siddhanta.
Drona Parva.
The Dizan (Dhizan ?) Book.
Rasarnava:
Kiratar Junyya.
Karna Parva.

I apologyze for the fact that these titles are certainly not correctly written; and may be these are in part not ancient writings from India. It's impossible to secure precise information on these matters here in Rio de Janeiro.

Thank you very much for your kind help!

Christiano R. Klein.
Rua Domingos do Couto, 81
Campo Grande.
Rio de Janeiro.
BRAZIL.

Christiano R. Klein.

PARAGUAY'S LEAD!

The Paraguayan administration has thought up a way of bolstering up the pillars of the regime. The American magazine 'Nation' writes that the administration has distributed contraband traffic–in and out of the country–among the different branches of army and the police. The Navy has been allowed to smuggle anything that can be transported by ships ! The Cavalry Guards have been given the monopoly on the smuggling and sale of whisky and cigarettes ! The internal security forces have been permitted to indulge in cattle smuggling ! And the police have been told that they could go ahead and smuggle cars ! Contraband traffic is so well established in Paraguay, the magazine writes, that smuggled goods are sold openly in the capital's fashionable stores. Paraguayans joke that it is high time the government instituted the post of Minister of Smuggling!

MALE EQUALITY

"It's all very well women fighting for equal rights", Steve Turner told a court in Birmingham. "But it's unfair if a man can't get a job in a pub just because he's not a buxom barmaid". The judge appreciated this argument about men's "inequality", and Turner won his sex discrimination suit. He got £ 25 for his "injured feelings". Interviewed by reporters, he said : "I feel I have struck a blow for male equality"!

LIFE IN WEST GERMANY

A student of Kiel (West Germany) complained to the prosecutor's office against a landlord who charged him 16 marks a month rent for a bathtub. Why did the student rent it? To sleep in it, because he did not have enough money to rent a whole room. The prosecutor, however, said there was nothing illegal in what the landlord did. A bathtub also costs money.

G. R. Josyer,
International Academy of Sanskrit Research,
Mysore, India.

Mr. D. GRAYSON
Middleton, Leeds,
England,
22-2-77

Dear Sir,

I have been reading Erich von Daniken's "In Search of Ancient Gods", in which Von Daniken mentions your translation of a Sanskrit text by Maharshi Bharadwaja, entitled "Aeronautics." I am very interested indeed in this and would like some further information about it please.

I am very interested in ancient Sanskrit texts, and I would like to know whether you publish any books or any magazines on the subject which I may buy. Is there any way I can get hold of a copy of the abovementioned text by Maharshi Bharadwaja as well ?

Yours Faithfully,
D. GRAYSON

STUDY OF OCCULTISM

(Continued from last issue)

"A sound and reliable grasp on the occult demands, in fact, a wide-ranging and deep knowledge of psychiatry, philosophy, parapsychology, physics, the higher physics, metaphysics, mysticism and comparative religion."

Such homilies however appear remote and impractical when one is faced with the current flood of literature on the occult.

The accumulation of most of our widely-read students of occultism seem to be somewhat deeply and remotely invested. No doubt their resources are well employed in a sense as were Antonio's when he had one argosy upon the high seas bound to Tripolis, another to the Indias, and a third to Mexico. But as soon as the cry was for cash, Antonio was hammered upon the Rialto !

The 'cry for cash' occurs in the life of the occultist when he passes through the Dark Night of the Soul. Then all his values are tested, and if found wanting shattered by cataclysmic events that suddenly take place in his life. All his occult learning and practice is placed at that time in the crucible of life and the true gold of spirit separated from the dross of the mundane self.

Though at the time all occult reading will appear to him arid and pointless the student will realise then the value of any genuine work on the mystical life.

That which is looked upon by one generation as the apex of human knowledge, wrote Paracelsus, is often considered an absurdity by the next, and that which is regarded as a superstition in one contury, may form the basis of science for the following one. "Occult Science in Medicine" by Frans Hartmann published by Thomsons (price Rs. 40) bears witness to the truth of this statement; much of it will still take time for acceptance by the medical fraternity.

Popular medicine, according to Hartmann, deals only with external effects and physical causes. Occult science goes deaper, speaking for fundamental action and final effects, which are of greater importance than the passing manifestations taking place in the physical form.

That which nourishes a thing goes to make up its substance, and the various planes are interlinked. Anger is, for instance, not only injurious to bodily health but drives away reason by confusing the mind; wrath causes not only mental but also physical shortsightedness, and hard-hearing is often the only cause of a suspicious charater.

Hartmann emphasises an occult truth often ignored by the beginner, that the highest cannot act upon the lowest without an intermediary link connecting them. This fact is not realised by the amateur occultist out for quick, sensational results. We cannot cook a dish of soup for a starving begger by means of the fire of love; but love moves the will and induces actions which the mind directs, and thus the soup may be cooked after all owing to the power of love or charity.

The greatest difficulty according to Hartmann, in the understanding of occult laws arises from the circumstance that we cannot perceive remote causes or seek to connect them with ultimate effect without being able to see through the intricate network of intermediary between the two ends. He discusses the occult causes of disease and outlines the medicine of the Aquarian Age.

Extra-sensory perception is something of a growth industry and it is becoming increasingly difficult for the student to separate the genuine writings from ephemera. Robert A. Ashby's "The Guidebook for the study of psychical Research" (Rider & Co., Rs. 28) provides an excellent guide-cum-reference work to this fledgeling science.

Ashby explains at length the nature of psychical research. In order to scientifically establish the reliability of a phenomenon it must have the following criteria:- isolation from other phenomena in nature, observation under conditions controlled by the scientist, repeated experimentation, and results both statistically assessable and obtainable by any other scientist replicating the experiment and its conditions precisely.

Paranormal phenomena have very rarely conformed to this pattern inasmuch as they have often been spontaneous, occurring without prior planning or preparation for observation, control or experimentation.

Ashby gives an exhaustive bibliography of books and journals on the subject for the beginner and the advanced student with a brief critical synopsis of the book or article. He also discusses the procedures for sitting with a medium and the organisations doing important parapsychological research in the U.K. and the U.S.A. There are also biographical sketches of important names in DSP.

He who realises the truth of the body, says the Ratnasara Tantra, can come to know the truth of the universe. A thousand years before D. H. Lawrence and Wilhelm Reich, Trantrie Yoga realised this truth in all its wideness and intensity.

Aghenanda Bharati's masterly work, 'The Tantric Tradition" (Published by B. I. Publications, Bombay, Rs. 18,50) begins where Zimmer and Evans-Wentz leave off. The quiet scholarship of Professor Bharati may scare off beginners in occultism because he not only explains tantrism from the literary, linguistic, ideological, philosophical and ritualistic angles but as a practising initiate.

He brings to bear on this combination of textual knowledge, orientalist philology, cultural anthropological and sociological awareness the unerring vision of the realised occultist. He unravels the tangled skein of Hindu and Buddhist tantrism and places each in its proper perspective.

There are profound chapters on mantra, initiatio , polarity symbolism and on sadhaka and sadhana. Aghenanda Bharati makes out a convincing case for the utilily of Tantrism in its scholarly and mystical context, shorn of all perversion and exaggeration of ritualistic practice. He feels that if the intelligent in modern India could view the tantric tradition with that warm symphthy which the builders of Khajuraho and Konarak must have felt, tantrism in India may well be therapeutical for many cultural ills that beset her today.

There are people who no longer ask, "What is meditation?" Blessed are they. They are the ones who have experienced it themselves, but the majority of us are searching for an easy technique that can be applied in the hurly burly of life. Hans-Ulrich Rierker's "The Secret of Meditation" (Rider & co., Rs. 3d 40) is a classic today; it places the technique of meditation in the context of a commuter's daily life.

(To be Continued)

HISTORY OF MYSORE
AND THE
YADAVA DYNASTY
BY

G. R. JOSYER, M.A. HONS., F.R.E.S.
AUTHOR

"Sociology.", "Politics, Philosophy, and Phantasy," "Sanskrit Wisdom", "Sanskrit Civilization", &c.

"By far the greater part of the work is concerned with the history of the present ruling house of Mysore, from its traditional beginning in 1399 till the year 1950, when the present Maharaja was installed as *Rajapramukh* of the newly-created Mysore State of the Indian Union. The dynasty, as is well-known, passed through a series of singular vicissitudes through the period of its early struggles, its supersession by Hyder Ali and Tippu Sultan and the assumption of administration of the State by the East India Company from 1831 to 1867. Since then, thanks to a succession of able rulers and administrators and their Dewans, the State has made phenomenal advance in educational, economic and (latterly) constitutional development. Of this long period the author gives a readable and valuable account in course of which he does adequate justice to the memory of two of Mysore's able, but unfortunate sovereigns, *viz.*, Maharani Lakshammanni and Maharaja Mummadi Krishnaraja Wodayar. The value of the book would have been enhanced by the addition of a bibliography and a map. Paper, print and the general get up are excellent."

Modern Review, Calcutta

"A Splendid History." Dr. Sir C. R. Reddy, Pro-Chancellor.

"Exceedingly valuable and interesting book." Professor K. N. Venkatasubba Sastry, Ph.D. Simla.

"Profusely illustrated, attractively produced, and very readable". Hindu, Madras.

"Amply fulfils the specific object with which it has been written, and the Yadava Dynasty in Mysore has been well served by the author in this popular account of their character and achievements." Indian Express, Madras.

"Mysore will ever remember your great work, and your book will, for many many years be the standard for consultation."

Amatyashiromani Sir T. Thumboo Chetty, KT., C.I.E.

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RATIONALIST

WEEKLY

Founded : 1940

Proprietor & Editor G. R. JOSYER, M.A ,F.R.E.S.

VOL XXXVI No. 29 Monday 4-4-1977 [PRICE NP. 0-10

"LIFE INSURANCE ADMINISTRATION AND MANAGEMENT"

by Dr. M. N. Mishra

(Published by Oriental Publishers, Allahabad 2. Price Rs. 15)

Professor M. N. Mishra of Allahabad University, has brought out a handy but comprehensive volume on the new social leviathan, Life Insurance, whose business has reached Rs. 20,000 crores, with over 2000 crores of yearly income. The gigantic amount involved, its acquisition, protection and trusteeship, demand organization, accumen, outlook, rectitude, and dedicated management. Dr. M. N. Mishra, has brought out a volume lucidly presenting the several aspects of Life-Insurance progress and welfare under headings, Marketing, Office organization, Servicing of Policy holders, Personnel Management, and Financial Control, and provided a guide to the vast army of persons engaged in the great public utility enterprise. The book is moderately priced to be within reach of every student of Life Insurance in the colleges, and every one actively engaged in the career. It is a useful addition to the bibliography on Life Insurance. Editor.

DEMOCRACY

We give below in graphic form a concise statement of what a true Democracy is, drawn by a Los Angeles citizen, Don Belding who was impressed on a trip to Europe by the vagueness and general lack of knowledge which he found concerning what democracy stands for, and what its foundations really are. In brief space, this is the democratic credo. From it, all who share it may gain renewed resolution. Free men everywhere may regard it with faith and hope.

The Democratic Way of Life

POLITICAL AND ECONOMIC RIGHTS
which protect the dignity and freedom of the individual.

Right to worship God in one's own way.	Right to work in callings and localities of our choice.
Right to free speech and press.	Right to bargain with our employers.
Right to assemble.	Right to go into business, compete, make a profit.
Right to petition for grievances.	Right to bargain for goods and services in a free market.
Right to privacy in our homes.	Right to contract about our affairs.
Right of habeas corpus—no excessive bail.	Right to the service of government as a protector and referee.
Right to trial by jury—innocent till proved guilty.	Right to freedom from "arbitrary" government regulation and control.
Right to move about freely at home and abroad.	
Right to own private property.	

CONSTITUTIONAL GOVERNMENT
designed to SERVE THE PEOPLE

FUNDAMENTAL BELIEF IN GOD

Man's progress in 20th century

IN ENGLAND

"Brides for hire" has become a new profession with unemployed British women, says the London Daily Telegraph. Enterprising crooks, it says, are cashing in on the law which says that Africans and Asians can stay in Britain only if they are married to British girls. The present fee for the bride is £50. A certain Mr. D, the paper writes, has built up quite a racket, supplying girls, providing, them with wedding rings, finding "husbands", and signing marriage documents as the girls' father. Sharon Gray, one of the "brides", has already married ten men under bogus names. Another went through three wedding ceremonies in one month!

IN ITALY

There is one kind of business in Italy that is not afraid of slump. It's gun trade. Last year alone the police received more than a quarter of a million requests for handgun licences, and 170,000 of them were granted, No one knows how many weapons were bought in the thriving black market in illicit arms. There are also gun fashions. After the run of the Hollywood movie "Taxi Driver", for instance, there was an increase in the sales of the huge 44 Magnum revolver with which the hero was armed. In Palermo, the mafia capital, the most popular weapon is the submachine gun. The main reason for the gun boom is growing crime, especially the increase in holdups, armed robberies of banks and jewellery stores, and kidnappings.

IN U.S.A.

The contest for the most coveted, unwritten, unoutlined book in modern American and international publishing, the memoirs of Henry A. Kissinger—has been won by Little Brown & Company of Boston, a subsidiary of Time Inc., writes the 'New Times'. The paper does not say how much the company is promising to pay the author. Rival puplishers, however, place the figure at no less than $2 million, and that only for the North American book rights. It is estimated that worldwide book rights and publication of excerpts in newspapers and magazines will raise that sum to about $5 million. This does not include possible radio and television rights!

IN GERMANY

It is reported that 65,000 cars were stolen in the Federal Republic of Germany last year, or 20 per cent more than in 1975! Incidentally, the thieves have become more choosy. They no longer steal any old car. They prefer Mercedes! The thieves are well organized and sell most of the stolen cars abroad, chiefly in the Middle East. That perhaps explains, writes the Hamburg weekly Stern, why the police can't find most of the stolen cars.

IN U.S.A.

A member of the Lower Chamber of Japan's Parliament, recently made an interpellation concerning reports of bribery involving Japanese officials and the Boeing aircraft concern. The reply from the Government side was that the government intended to approach the U S. government on this question and would continue investigations. And so after the Lockheed scandal comes a Boeing scandal. Who's next?

"TREMBLE TYRANTS"

The Paris Monde Diplomatique writes that the Uruguayan rulers hold the world record in the number of prisoners. One out of every 450 inhabitants is in jail. That's not surprising, considering that a person may be arreasted even for singing the national anthem if the authorities deem that he lays 'too much stress" on the words: "Tremble, tyrants!" That's exactly what happened during the recent celebration of Independence day!

STUDY OF OCCULTISM

(Continued from last issue)

Rieker is a Buddhist monk of Swiss origin and a disciple of Lama Anagarika Govinda. He explains the needs and benefits of meditation and discusses its problems. These include our environment, our room, clothes, and the right posture and time for meditation.

He explains the practice of the four Brahma Viharas, one of the must revered mystical exercises both in Buddhism and Hiduism. This is a meditation on and assumption of the four divine qualities of love, of goodwill, compassion, joy and equanimity. If done daily they purify and strengthen the practitioner's aura and lead him to cosmic conscionsness.

In an elegantly produced book "Twentieth Century Mytsics and Sages" (published by Heinemann ; Rs. 30) Ann Bancroft discusses some modern mystics and occultists in short evaluatory essays.

The selection is random, lopsided and reveals no central line of expositionary thoght. She begins with a discussion of what she calls 'Bridge Builders.' These are Aldous Huxley, Alan Watts, Merton and Telihard de Chardin. She mysteriously omits Simone Well and one of the greatest brigde builders between East and West who made occultism an accepted household word in the West—Cheiro the palmist and numerologist.

The eighteen-page essay on Krishnamurti is an incisive exposition of his thought. Pak Subuh and Gurdjieff are labelled as the masters with a sufi background. Among the Hindu messiahs she lists Meher Baba, Ramana Mahsrishi and Guru Maharaji (the last an exploded myth); the omission of Sri Ramakrishna, Sri Aurobindo and Sa Baba are puzzling.

In Buddhism there are excellent essay on Chogyam Trunspa and Dhiravamca bu there is not even a mention of a giant lik Susuki. The sole representative of th Biblical prophets is Martin Buber.

Bancroft discusses only two occultists Dion Fortune, the great exponent of th Qabalah, and Rudolf Statner the anthro posophist. She regards occultism as merel an intellectual study of "the great unknowr planes of existence beyond man's ordinar consciousness." This is a scrious distortion of Dion Fortune's writings.

Instead of discussing her books at length, Bancroft gives us some malicious gossip on Dion Fortune's personal life. Photographs of Dion Fortune are something of a rarity and the publishers could have taken the trouble of reproducing the photograph published in both "The New Dimensions Red Book" (Helios Books) and "Encyclopaedia of the Unexplained" (Routledge & Kegan Paul). A compilation that does not include occultists like Israel Regardie, Cyril Scott, Alice Bailey and Dr. H. Spencer Lewis is far from representative.

If sincerity and honesty are the foundations of an occult life, then John Blofeld's candid autobiography of a western Buddhist, "The Wheel of life" (Rider & Co., Rs. 30) deserves special mention. He describes his search for reality in China. The narrative strains the reader's credulity for he describes the mysterious Far East in all its squalor and spirituality.

Blofeld conferred with Taoist adepts, Mongolian Lamas and Sikkim Buddhists. Although he reveals the riches of Tibetan Buddhism, Blofeld admits his disappoint-

ment at his own slow rate of progress in a a remarkable chapter, the 'Ox-Drawn Spacecraft.' All those who mistakenly believe that occultism will enable them to become adepts overnight and go around the world with their Third Eye blazing like the head lamps of a car, should read this books.

The title of Benjamin Walker's new book, "Beyond the Body :–the Human Double and the Astral Plane" (Routledge and Kegan Paul Rs. 48) is a misnomer. Serious students may on that account skip it as an addition to the literature on psychic phenomena. However, this is a mine of information on practical occult working based on sound scientific foundations.

Walker's erudition helps him to study the teachings of the mystery schools against the backdrop of different civilizations and cultures. He begins with a survey of recent researches in parapsychology and then goes into an exhaustive study of astral projection. The finest chapters are those on the planes and their inhabitants, Magic in (sic) the planes and the soul and its destiny.

"The Silent Enocounter :- Reflections on Mysticism" edited by Virginia Hanson (Quest Books, Rs 28) brings together some brilliant articles on mysticism and occultism which were first published in the "American Theosophist." There are superb essays on the mystic and the occultist, ereativity and the mystical experience, Jacob Boehme. mysticism in the space age, modern exact science as mysticism and some paradoxes of mysticism.

On studying these highly original pieces one realises that the terms 'mystic' and 'occultism' are purely theoretical. One never finds a pure type of either however much any individual may tend to work either through feeling or through intellect. We are both in varying degres.

Shortly before he died Ouspensky, the disciple of the occultist Gurdjieff, told his pupils to abandon the 'system' he had taught them. Each one was to forget everything in the manner in which he heard it and then try to reconstruct it all as he understood it personally, starting from the very beginning.

When his students remonstrated that it was not possible for them to forget and to live with something that had become an integral part of their being, Ouspenaky answered, "The System is greater than any man."

Irmis Popoff's journal of her study and experience under Gurdjieff (Gurdjieff, his wo.k on myself with others, for the work" (Samuel Welser, New York, Rs 36) proves the truth of Ouspensky's remark. Gurdjieff, whose students included Katherine Mansfield, Aldous Huxley and A. R. Orage, left behind a magnificent system of occult development based on a metaphysic strongly reminiscent of occult Zoroastrianism. Popoff throws light on many of the keys of Gurdjieff's occult techniques including Carbon 12 the Enneagrams and the Mystical Dances.

Mr. Herbert Suberer's "Problems of mysticism and its Symbolism (Samuel Weiner, New York, Rs. 108) is a reprint of an important work on mystical and occult symbolism. He traces the golden threads of mystical experience through analytical psychology, hermeticism, Rosiecrucianism, Bhakti yoga, alchemy and the Qabalah.

Mystical symbols, Silberer warns us are the unchangeable, the individual meanings are the variegated and the changeable. Therefore the symbols should never be

changed in favour of a particular meaning which becomes the fashion. What is to be maintained through variations of meaning is not the meanings but the symbols themselves.

To each person symbols represent his own truth. To everyone they speak a different language. No one exhausts them. Everyone seeks the ideal chiefly in the unknown. It matters not so much what ideal he seeks, but only that he does seek one. Effort itself, not the object of effort, forms the basis of development.

"No seeker begine his journey with full knowledge of the goal;" writes Silberer. "Only after much circulation in the philosophic egg and only after much passing through the prism of colours does that light dawn which gives us the faint imitation of the outline of the prototype of all lesser ideals. Whoever desires hope of a successful issue to this progress must not forget a certain gentle fire that must operate from the beginning to the end, namely Love."

R.G.D.

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RATIONALIST

WEEKLY

Founded : 1940

Proprietor & Editor G. R. JOSYER, M.A.,F.R.E.S.

VOL XXXVI No. 30 Monday 25-4-1977 [PRICE NP. 0-10

The Rationalist wishes to record that on 20-4-1977 its Editor passed the age of 86, and reached 87, and is perhaps the oldest Editor, Journalist, Historian, Scholar, and Man of Letters in India today.

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THE GREAT LIBRARY

So unique, varied and priceless are the contents of what is known as the "India Office Library" that it is not surprising the British Government, which transferred everything else to the Governments of India and Pakistan on the partition of the sub-continent, should want to retain everything in this great collection of printed books, manuscripts and other historical and cultural treasures.

Had the Library, as it was built up, been housed in Delhi or another Indian city, instead of the books, manuscripts and letters originating in India being shipped to Britain, there would today have been no question of Britain's entitlement to this collection.

This collection of about a quarter of a million printed books and several thousands of manuscripts is not exclusively concerned with the history of Indo-British relations during the past four centuries.

If this were the case, if in other words, the contents of the Library could be regarded as an archive of British history in that country's relations with India, their ownership would not be in dispute.

But this is precisely what the Library is not.

It was in 1801 that the East India Company, having begun to acquire many Indian historical and cultural treasures in the course of its commercial activities, decided to bring them all together under one roof.

When the Company's powers were transferred to the British Crown 57 years later, the Library was taken over by the newly created Department of State, the India Office.

The growing collection was transferred to what used to be the India Office, in Whitehall. in 1867, where it has remained ever since.

Of the 250,000 books in this collection, the vast majority are in the Oriental languages, only 70,000 being in English or European languages. The European books form what is probably the largest collection of books on India in the world.

One of the reasons why the British Government feels that the Library should remain where it is is a repugnace to see the collection dispersed or broken up.

This is one case, however, where the principle of unity runs counter to the principle of equity. The correct place for the study of a nation is in that nation itself.

Britain and America have had long and close historical relations, but one would not dream of going to an American archive or library to study the history of Britain !

It would be interesting to know more precisely to what extent of the Library are concerned purely with British aspect of Indo British history and to what extent they are books relating to the history, culture, customs, language, and people of India and other Asian or Oriental countries.

In 1947 the then Secretary of State for India and Burma, Lord Listowel, stated that "the records . . . are the essential material of the history of the East India Company and of the British Government in their dealings with their representatives in India....

"In addition to their importance as documents relating to matters of public administration, they contain much material relating to the lives of British individuals and families associated with India."

There are, however, about 140,000 books in Oriental languages, the main collections

being: Sanskrit, with pali and prakrit (20,000), Bengali (24,000), Gujerati (10,000), Hindi (20,000), Marathi (9,200), Punjabi (5,000), Urdu (20,000), Tamil (15000), Telugu (6,000), Arabic (5,000) and Persian (5,000).

There are about (20,000) oriental manuscripts, and also several thousand fragments in Sanskrit, Tibetan, Khotanese and Kuchean.

The largest collections in the classical languages are Sanskrit (8,300), Arabic (2,500), Persian (4,800), Tibetan (1,900).

In modern languages the largest collections are Bengali (30 MSS), Gujerati (140), Hindi (160), Marathi (250), Oriya (50), Pushto (60), and Urdu (270).

In addition there are manuscripts collected from other countries, including Burmese (250) Indonesian (110), Mo-so (111), Siamese (21) Sinhalese (70), Turki and Turkish (23).

Of the paintings and drawings in the collection, the largest number, about 1,500, are miniatures by Indian and Persian artists. Some of the oriental manuscripts contain illuminations of which about 2,000 are to be found in the Persian manuscripts.

There is also a photographic section, the chief collection consisting of 2,800 negative plates and more than 30,000 prints of Indian archaeological interest.

In view of this rough catalogue of the contents of the Library, which is taken from official sources, it is not easy to understand the official British contention that the records "are the essential material of the history of the East India Company and of the British Government in their dealings with their representatives in India."

Undoubtedly the Library contains more material than can be found anywhere else in the world on these matters, but it is clear that at the same time it includes what is perhaps the greatest single collection of historical and cultural tresures bearing on the life of India.

The Library is not open to the general public. It may be used by members of the Commonwealth Relations Office and its establishments, the High Commissions of India and Pakistan, persons named in the India Office List, officers and ex-officers of the Indian or Pakistani armed forces, or of the former British armed forces in India, and by other persons on application for a Readers' Ticket.

Manuscripts can be borrowed by approved institutions such as university libraries. A suggestion has been made that one solution to the problem of ownership would be for the entire contents of the Library to be microfilmed and for Britain to retain a complete photographic record.

For some years the systematic microfilming of the more important manuscripts has been in progress.

The conditions of accessibility and borrowing mentioned above do not apply to the archives of the East India Company, of the Board of Control, and of the former India Office, which are in the custody of the Record Department of the Commonwealth Relations Office.

They can only be consulted with the permission of the Superintendent of Records of the Commonwealth Relations Office. Volumes from these archives can be referred to only in the Reading Room of the India Office Library.

S. Kabadi.

To

THE EDITOR,
"TRUTH", Culcutta-20.

Mysore
14-4-77

Esteemed Sir,

I have received your gracious invitation to 'Truth's' 45th Anniversary on the 17th. "Truth" has been a looked for weekly visitor ever since our mutual introduction through your Honganur branch. It has been bringing light and joy weekly, Just as the Sun brings light and joy daily. I offer tribute to Sri Sisir Kumar Sen, Editor, who awakens admiration by his valiant defence of the nation's hoary culture, the range of his learning, his expert marshalling of facts, figures and quotations to rebut aspersions, and his dedicated championship of the Divine Dharma which the nation has treasured during the ages.

The "Truth" reaches me on Mondays, and after daily worship, I sit in an easy chair, and scan its pages, from the Ramayana stanzas on the 1st page, to the bottom of the last page. And then, having no desire to fling it to the magazine heap, I keep it by, show it to visitors, and add it to the previous issues. Ever since I began to receive it some years ago, I have preserved every issue, along with "Kalyan" of Gorakhpur, for reference by younger people in the years to come.

Occasionaly, I have been surprised to see my humble weekly, "Rationalist", quoted in its pages, and felt humble. I have no claim for eminence, and live only as in a dream, and unwittingly do what God prompts me or enables me to do. I am only a straw, or darbha, or grass-blade, used by Somebody.

Dear Mr. Editor, I am 86–7, and have treasured many Bengalee names which have inspired me since boyhood; Easwara Chandra Vidyasagara, Bankim Chandra Chatterji, Sharatchandra Chaterji, Sris Chandra Vidyanava, Ramesha Chandra Dutt, Manmatha Nath Dutt, Prophulla Chandra Rai, Jagadeesa Chandra Bose, Sir Ashutosha Mukerji, Dr. Ras Bihari Ghose, Womesh Chandra Banerji, Bepin Chandra Pal, Surendranatha Banerji, Ramakrishna Paramahamsa, Vivekananda, Manmatha Natha Rai, Arabinda Ghosh, Chittaranjan Das. Jadunatha Sarkar, Brajendra Nath Seal, Ramananda Chaterji, Sarojini, Toru Dutt, luminous beings, whose astounding learning, talents, and achievements were an inspiration to the young. All these have benn placed on a pedestal in my mind since boyhood. Sri Sisir Kumar Sen is the latest to adorn that galaxy. My debt to them prompts me to offer to each of them my heartfelt tribute through your august gathering of Bengalee elite. To your supernatural Founder, venerabla Upendra Mohan, I pay obeisance as an impersonation of God. And by His blessings I wish "Truth" a charmed exisfence for many decades more.

I convery good wishes to all the Sevakas, and remain

Yours with Esteem

G. R. JOSYER,
perhaps the oldest living
Editor in India.

To

International Academy of
Sanskrit Research
Mysore-4.

Lorain, Ohio, U.S.A.
November, 5, 1976.

Gentlemen,

I have been very interested in the strange phenomenons of earth for as long as I can remember. I myself have seen a U.F.O. and believe wholeheartedly in the power of the Pyramids and the mystery of the Bermuda Triangle.

My purpose for writing is to ask if it is possible to get a copy of the Aeronautics by Maharshi Bhardwaja manuscript talked about in "In Search of ancient Gods" by von Daniken. I find the work fascinating as well as challenging. No doubt anyone who is the least bit inquisitive about the wonders of the world has formed his own opinions or theories. I am no diffirent from the rest.

Any help or information will be greatly appreciated.

Gratefully Yours
BE ERNIE.

MAHARSHI BAHRADWAAJA'S

"VYMANIKA SHASTRA"

OR

AERONAUTICS

Sanskrit Original, English Translation,

and Sketches in Colour

Handsome Get up

by

G. R. JOSYER

DIRECTOR

THE INTERNATIONAL ACADEMY OF SANSKRIT RESEARCH
CHAMARAJA DOUBLE ROAD, MYSORE—4, INDIA.

SANSKRIT CIVILIZATION

by

G. R. JOSYER. M.A. HONS. F.R.E.S. M.R.S.L.

FOUNDER

International Academy of Sanskrit Research.

"The English-knowing world began to read of the greatness of Indian civilization in the 18th century. Scholars, one after another, caught glimpses of its lustre, and becoming curious, slowly unveiled the enveloping shroud and gazed with evergrowing wonder at its astonishing extent. Russian, German, Italian, Swedish, French, and American intellectuals also turned their telescopes on the Indian sky during the period and expressed their appraisal in no uncertain terms."

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"I do not look on any one as my own or anyone as aliens. Therefore I live happily."

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"If the king be an enemy of virtuer, morality and strength, people should desert him as the ruinor of the State."

Dewan Bahadur K. S. RAMASWAMY SASTRY,
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* * *

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JAYAPRAKASH NARAYAN

Out of the ravines appeared a strapping dacoit chieftain, just as dusk was falling in the village of Jaura, who walked towards a tall but frail man clad in simple khaddar.

Nearer and nearer he came, then quickly prostrated himself as he left his automatic rifle at the feet of the man who awaited him. Love had triumphed over hatred and the tears of a thousand regrets were suddenly washed away in this confrontation between two men !

Again and again this scene was repeated and what police and army commando squads had failed to achieve during these long years of violent death in the twisting ravines of the Chambal Valley, this brave man whose name was Jayaprakash Narayan had singlehandedly accomplished.

Recently, despite his grave ill health and other physical infirmities, J P–as he is affectionately known to millions of his countrymen –once more rose from his sick-bed to engage in battle an enemy every bit as ruthless. The tocsin of battle reverberated throughout the land as J P warned this sprawling nation that democracy and freedom were at stake, and their birthright and the birthrights of as yet unborn generations would be forfeited unless they voted wisely.

Strangely enough Mahatma Gandhi once dubbed him the geatest Marxist in India, yet today most of his countrymen hail him as the greatest Gandhian who was able to preach the gospel of the Father of the Nation so successfully that he was able to bring about a peaceful revolution. Verily the hour produced the man, and his sage counsel staved off the the threat of dissension amongst members of a coalition government whose continued existence seemed to be at stake at one particular juncture.

Through the years he had been on an endless voyage of ideological discovery that

had made this man-born in 1902 in the remote Bihar village of Sitabdiara–who had seen his first tramcar only when he was seventeen years old—a wayfarer in politics who seemed content to merely stir the ripples of the stagnant waters of Indian society.

If there is any Indian politician who has made a round trip of the ideological spectrum, it is J P who started out with the Mahatma only to turn to Marxism. When that grey creed lost its glamour, he returned to offer a posthumous allegiance to his mentor, but throughout he seemed to wander beyond the frontiers of conventional political imperatives, preferring to envelop himself in a murky milieu whose minutest shares and nuances seemed best known to himself.

This grand old man uttered prophetic words when he declared, "Like all other universal values, democracy is indivisible. We cannot be democratic abroad and anti-democratic at home." Seeing him coming down aircraft ramps in wheelchair with attendants all round, it is difficult to believe that once upon a time he was an entirely different kind of legend.

Winning a scholarship in Patna's College, he abandoned his final exams just days before they were due, in order to scrupulously obey Mahatma Gandhi's call to boycot British institutions. He sailed for America in 1922, where he took natural science, economics and sociology at universities at Iowa, Wisconsin and California earning his keep and paying for his education by working on farms, factories, canneries and restaurants.

During the Civil Disobedience Movement J P's activities thrilled the nation's youth. Arrested at the start of the war, he scaled the Hazaribagh prison walls with the aid of a rope of dhoties, and as one of the top leaders of the Quit India Movement, he carried a reward of Rs. 10,000, dead or alive!

He and his companions first reached Banaras, then made their way to New Delhi, with Jayaprakash bound for Kashmir to rouse the turbulent Pathans, but while aboard a train heading towards Rawalpindi, he was recaptured and handcuffed outside Lahore. Today infirmities like sciatica and diabetis have handcuffed him equally effectively, while the death, three years ago, of his wife, Prabhavati, was another terrible blow.

It is a strange irony and a vivid commentary on how the workings of this man's mind have turned full circle in respect of communism. Jayaprakash, a one—time Communist, was blistering enough :

"History will prove that communism, instead of being the final flowering of human civilization, was a temporary aberration of the human mind, a brief nightmare to be soon forgotten. Communism, as it grew up in Russia and is growing up in China now, represented the darkness of the soul and imprisonment of the mind, colossal violence and injustice.

"Whoever thinks of the future of the human race in those terms is condemning man to eternal perdition. It is not the cold war or the economic war that will spell the ultimate defeat of Communism ; it is rather the working of the human spirit".

It was often said that Jayaprakash Narayan was never in tune with the times and always cut a lonely figure on a far-out canoe; whatever the past, he is the living embodiment of resurgent India, an India conscious of her democratic rights which she is so obviously determined to preserve and protect whatever the cost, so that never again need the country fear a return to those dark days of the recent past.

S. C. S.

P.M.'S BROADCAST

"The centralised State is a menace to democracy," Prime Minister Morarji Desai said in his broadcast to the nation on the 4th April.

The following are excerpts from his speech :

"We have also to make the village the base of our economic progress. It is axiomatic that all efforts to deal with poverty and backwardness must be concentrated where the incidence is the greatest. Ours has been, since ancient times, a predominantly village-based society. Eighty per cent of our population lives in villages.

It is the villages and villagers who must feel the glow of change for the better. What is more, we must reverse the process of villagers coming to cities in search of labour and employment. Instead, it is the towns folk who must go to the villages for an open life combining it with service to the people and making their contribution to economic build-up and prosperity of rural areas and throughout the country.

Our people constitute a tremendously rich and varied resource–if put to work. The Government affirms the right to work and will refashion economic programmes and priorities to maximise employment. We have food stocks to sustain work programmes. Gandhiji's concept of 'antyodaya' was not merely a moral precept but an economic and social imperative.

Household and small industry can generate untold wealth and harness the productive capacity of millions of people through appropriate technology, especially in supplying wage goods for mass consumption. The big city, the big machine and big science have their place. But they cannot claim a prescriptive right to preference and dominance.

One thing that has impressed me greatly during the last elections is the role which the youth of the country has played in it. I fully appreciate the enthusiasm and keen desire of the youth to take their due place in the life of the community. While obviously education of the youth should be our first concern, it is our duty to see that their spare hours are utilised in national service.

We shall have to make a very meaningful and constructive approach to the utilisation of youth in this context in the service of the people. I hope that we shall fairly soon be able to evolve schemes to achieve this objective.

In discharging this heavy reponsibility of national reconstruction and virtually national rehabilitation, we need the support of all those who are equipped to help us.

To the lawyers I would say that while I share with them faith and belief in the Rule of Law, they have to organise themselves and find means of enabling the poorest in the land to benefit from that rule and obtain justice cheaply and expeditiously.

I yield to none in my jealous regard for the independence of the judiciary, but my appeal to the judges is to ensure that justice is administered in a manner that the common man is able to appreciate it.

To those concerned with busi ess and industry, I would commend the Gandhian principle of trusteeship of the wealth that they must contribute to the nation out of full utilisation of the productive capacity of their units, and call upon them to eschew

temptation to exploit people's need to raise prices and make unjustifiable gains.

Instead they should ensure that through productive efforts and expansion they make the country prosperous and economically strong.

I recocgnise that the right to liberty is the natural right of all the citizens of this country.

At the same time that right also carries with it certain obligations. The basic feature of those obligations is the realisation and conviction that loyalty to the country and its Constitution and the maintenance of constitutional traditions and practices is the first duty of citizenship. While I yield to none in my devotion to the Rule of Law, I must also insist that all of us not only imbibe but also practice and inculcate respect of law.

The instrument of redress of wrong is not violence but constitutional or peaceful means. Gadhiji's resort to the weapon of satyagraha was not occasioned by administrative failure of ordinary consequence, but only when a major issue involving grave injustice or public or maral wrong was involved. You should take a leaf from his book and refrain from resorting to violent methods and follow Gandhian concept of satyagraha. Likewise I should enjoin on the police forces that in maintaining law and order, they should not resort to force unless necessary and even then observe the doctrine of minimum force." Samachar.

* * *

So says the 81 year old new Prime Minister. Wishing him well, an 86 year old Editor may offer a few remarks. P. Ms might change but the Secretariat draftsmen do not alter their catch-words or their sense of bear-leading. From the time of the Mutiny, from the time of the Bengal Partition, the British in India were afraid to rule with an iron hand. The citizen or villager was left free to live his life as best he could, with considerable mental and physical freedom. But during the last 30 years of so called independence and democracy, the poet's words,—

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have found a new meaning; the whole urban and rural horizon has been a prison, and every house has been a cage. P.M. Firoz Gandhi and her Secretariat held it up as an ideal state, and an Eldorado for all time to come. That bubble has burst!

But the Secretariat's Bansilalism and Shuklaism, grabbing all power and deluding the public with catch-words and grandiose, are peeping through Ministerial statements, possibly unwittingly. Mahatma Gandhi injected some fresh ideas into public life, and became a "Mahatma". The new Messiah, fantastic phenomenon in human shape Sri Jayaprakash Narayan has rained new chemicals into the atmosphere of politics and the public expect the P.M. and his young and enthusiastic, and old and sober-headed coadjutors, to first undo the wrongs of the past and put the nation in dialysis, and let it rise from the wheel chair, and then let it lead its life, not in the Russian way, or U.S.A way, or midway, but in the self-propelling, self-sustaining Indian way that is in its blood.

Five year cabinet Governmets should not indulge in heroic bombast, but see what they can do for the present and the immediate future, and not think of borrowing right and left and building a quick Utopia which will last for Eternity or 100000 A.D. England was a very developed country. Now its never-setting-sun is setting! The Pilgrim Fathers left sick Europe for America, and built U.S.A. Well, what does Sri Subrahmanya Swamy or Mr. George Fernadez think of U.S.A. Will venerable Jayaprakash Narayan, after his visit to U.S.A, give his opinion? He will be in the same boat as as Tagore after visiting Italy! Russia washed away the past in 1917, and claims to have built a giant nation in 60 years. Does the iron-curtain hide a Utopia? And what do they think will be its physical life-span?

And what do they expect the succeeding generations to do? Just vegetate and die from ennui?

We have read about the great Industrial Revolution in England, and are now witnessing its industrial devolution! Germany, Japan had meteoric rise and tried to seize world markets, and ended by being beaten into pulp! And now Japanese have to seek precarious sales through smmgglers! The giant U.S.A. Industries have to bribe and cheat and give forced loans in order to sell their products. Our feverish five year plans will prove a huge gamble, and a colossal loss, like the Maruthi fiasco. All countries cannot develop equally. There will be no ready-made perma ent world-market for all. Development of each country should be selective, and not imitative.

This country has had an enviable past, a happy past, a glorious past. Only bastards would pooh-pooh it. Today industrialised countries have become only carnal and bestial. They have mechanised men, with covetous bodies and dead souls!

"That Government is best which governs least", a wise man has said The adult citizen is as good and sensible as the Cabinet Minister. The State should share with him the responsibility for his family half and half, and not tie a halter round his neck and lead him to the trough. A self-respecting man would rather wear sack-cloth and ashes and fast, rather than yield to such an animal life of slavish present and aimless future. That would be a sad end to a people who are descended from immortal sages, Kapila and Gowtama, Kanada and Jaimini, and Patanjali and Vyasa!

Let us hope that things will be done with great forethought, and that fads and whims will not be pushed through hastily, as though one is providing a velvet coat for a child's first birthday. Mr. Morarji Desai when Finance Minister rushed the Gold Control Order. We do not know what good it has done to the State or to the people. It has left a void in the minds of the people. Wiseacre Nehru imposed the metric system, and overnight the housewife found to her horror that where she was getting a viss of goods for her money, she got only a kilo, or 3/4th viss. That meant loss of 1/4th of national wealth. Another wireacre muddled the rupee and made its value 30% less, forcing the citizen to pay more for everything and get less!

Mr. Morarji Desai has now the wisdom of suffering and wisdom of age, and, as Poet Tennyson has said, with

"Self-reverence, Self-knowledge, and Self-control,
these three alone lead life to sovereign power,"

do things with deliberate care.

Some boorish news-hound seems to have asked him whether he expected to last his full term. We, who are writing this at the age of 87, do not see why he should not reach 87. He is wiry, sedate and self-controlled, and should outlive the term normally. We hope he will!

We should wish the same to the new Mahatma, Sri Jayaprakash Narayan also. His overall presence is necessary for the new party to become properly cemented, and for deciding the priorities of national policies. A flower which has bloomed very late, his presence seems to inspire politicians and dacoits and smugglers, and would be beneficial for another ten years. President Carter of U.S.A. has offered him his generous good wishes therefor. The nation echos them, and awaits his happy return to offer him a glorious welcome!

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VOL XXXVI No. 32 Monday 23-5-1977 [PRICE NP. 0-10

A valued reader writes :

To

The Editor,
Rationalist
MYSORE

Bangalore
16th May 1977

Respected Sir,

Being a regular and a constant reader of your esteemed weekly, I am delighted to learn that your respected self have reached 87th year : perhaps another stride in your sojourn, on 20th April 1977, and thus reminding the readers that you are the oldest editor in India to-day. But, to the citizens of Mysore you are the only oldest living scholar and a man of letters, where stalwarts of Indian philosophy like Prof. Hiriyanna, V. Subramanya Iyer, Radha Krishna Etc. had lived and fufilled their ambition to a fuller extent by contributing immensely to the devolopment of modren Indian Philosophy. By your sharp intelligence and power-ful pen, you have endeavoured enough to live so far by your continued process of learning and thinking which always is a true and a unique character of a real scholar.

It was Dr. Albert Schweitzer, who felicitated Dr. Radha Krishnan on latter's 75th birth day in these words, "The admiration and the great sympathy which I have for

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you lead me to take an interest in what happens to you and in what you do, and I know that for your part, you have the same feeling with regard to me. Both of us have the great privilege of taking part in active life at an age at which normally one must cease to do so." Like those two great men, at an age of 87 you too are spreading the essential features of Hindu thought without anybody's help or gestures. For an accomplished scholar, where the accomplishmant comes up in any field as a natural order, it is spirit which counts much, not age. To quote Radha krishnan "Wherever there is genius, ardour, heroism, there is the creative spirit at work in however nebulous and untried a way it may be. Completeness of achievement is always satisfying. It is a glimpse of the divine. Inspiration in every one of its forms it a manifestation of the universal spirit in us, only the religious man is concious of this fact." ("The spirit in Man" in "An idealist view of life")

Your contribution to the cause of learning, particularly towards Sanskrit is a notable one. Your depth of knowledge and lucidity in expression and innate sense of the intense wisdom of Indian philosophy, have made one to realise the contribution you have made on par with the great men of India.

If your work in the field of Sankritic studies have explored many unknown facts related to that sacred language, your recent contribution to science through a treatise on "Aeronautics" has made a remarkable impression tn the fieid of scientific investigation of Sanskrit Mss, and the global enquiries on that work, hitherto unpublished by any body in Englisb, itself shows what sort of impact the publication has made on intellectual world.

On this joyous occasion of your 87th birthday, I offer my humble and respectful regards to your goodself, and pray Almighty to bestow upon you, His most choicest blessings so that you can continue to contribute much more in the field of Sanskrit learning.

Recently I had been to Honnavar (Karvar Dist.) and had an occassion to meet a scholar and a Journalist by name Sri G. R. Pandeswar, who paid a tribute to your scholarship during the course of our conversation. He edits a daily "Nagareeka" in Honnavar and like you wields his pen on matters of public importance, sharply. It was an experience to converse with a man of letters, whose contribution in the field of Journalism is a noted one.

It is a privilege and a duty on the part of me to remember my father of revered memory, who had had his own way of regards towards to your goodself, and by esteeming you as a Scholar and a friend. Whenever He used to read, be it an article or a book which was authored by you, he used to say with all admiration that "Whatever may

be the fact, Mr. Josyer is a great and erudite Sanskrit Scholar and a prolific writer in English."

It is always a pleasure to go through your weekly which has become a sort of general education on the part of me.

Wishing you a HAPPY, HAPPY LONG LIFE, and praying the God towards that end, once aigain,

Thanking you, with respectful regards,

Yours sincerely
S. N. SWAMINATHAN

It is alright so long as the limbs are hale and the mind sane.—"Mens sana en corpore sano". But when they cease, hoary Sanskrit ordains

अशक्तौ गात्रानामसमर्थे च वानप्रस्थस्य जीर्णतः ।
भृग्वग्नि जलसंपातैर्मरणं प्रविधीयते ॥

ಅಶಕ್ತೌ ಗಾತ್ರಾನಾಮಸಮರ್ಥೇ ವಾನಪ್ರಸ್ಥಸ್ಯ ಜೀರ್ಣತಃ ।
ಭೃಗ್ವಗ್ನಿ ಜಲಸಂಪಾತೈರ್ಮರಣಂ ಪ್ರವಿಧೀಯತೆ ॥

"When the body is unable to move, when one is lost in the wilderness, when the body has become dilapidated, one should die by falling down a precipice, by burning oneself, or by seeking a watery grave."

P.M.'S BROADCAST

(Our remarks in the last issue on the P.M.s broadcast, are reprinted by request of readers)

So says the 81 year old new Prime Minister. Wishing him well, an 86 year old Editor may offer a few remarks. P. M.s might change, but the Secretariat draftsmen do not alter their catch-words or their sense of bear-leading. From the time of the Mutiny, from the time of the Bengal Partition, the British in India were afraid to rule with an iron hand. The citizen or villager was left free to live his life as best he could, with considerable mental and physical freedom. But during the last 30 years of so called independence and democracy, the poet's words,—

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> these three alone lead life to sovereign power,"

do things with deliberate care.

Some boorish news-hound seems to have asked him whether he expected to last his full term. We, who are writing this at the age of 87, do not see why he should not reach 87. He is wiry, sedate and self-con rolled. and should outlive the term normally. We hope he will !

We should wish the same to the new Mahatma, Sri Jayaprakash Narayan also. His overall presence is necessary for the new party to become properly cemented, and for deciding the priorities of national policies. A flower which has bloomed very late, his presence seems to inspire politicians and dacoits and smugglers, and would be beneficial for another ten years. President Carter of U.S.A. has offered him his generous good wishes therefor. The nation echos them, and awaits his happy return to offer him a glorious welcome !

G. R. JOSYER, Editor.

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VOL XXXVI No. 33 Monday 30-5-1977 [PRICE NP. 0-10

MEN AND ANIMALS

In recent years biologists have discovered that we human beings and the animals with which we share life on earth have many things in common. We can learn a great deal about our origins, our instincts, even our social institutions by observing our animal neighbours.

Some of the traits we always imagined to be peculiarly human—such as the disposition to form societies, the desire for property and status, love of home and homesickness—are now found to be basic attributes of practically all vertebrate life. These discoveries have upset so many established notions as to constitute what Robert Ardrey, in his book "African Genesis," calls a "revolution in the natural sciences."

A first step towards this change of view, or a kind of premonition of it, was made by the British amateur ornithologist, Eliot Howard; he began his observations early in this century, publishing his findings in 1920 in "Territory in Bird Life," a book which soon became a minor classic. Up to his time, everybody had accepted the assumption of Charles Darwin that male birds fight over females. What they actually fight over, Howard observed, is land ownership. Males of migrant species fly north ahead of the females, and each stakes out a piece of territory which shall belong to him. He stakes it out with song, and defends its boundaries with belligerent ardour. Then the females arrive; and if his property is secure, he has little trouble in getting a discriminating bride to join him. The fighting over her is negligible.

Birds mark their property by singing, but most mammals, as they live in a world of smells rather than sounds, do it by "demarcating," which means depositing a characteristic scent at the boundaries of their domain.

Lions and tigers perform this function with their urine. Other animals have a

special gland designed for this sole purpose. Among some deer and antelope, a gland above the eye produces a strongsmelling oily substance which, rubbed off on twigs and branches, impregnates the whole dwellingplace with a notice of ownership.

Captive wild animals demarcate the cage or area in which they are confined. After that it is home to them, and at times can be more concerned to keep you out than to get out themselves I saw an example of this in the Zurich zoo Dr. Heine Hediger, the director, led me to the case of a little ring-tailed lemur. As we drew near, the lemur dashed across his cage climbed up the grill and placed his mark on a bar exactly opposite to where we stood. He could hardly have said more explicitly, "Can't you see this is private property?" Having said that, he retired to his high shelf and looked back at us with an expression of happy proprietorship that made us both laugh.

"In the jungle," Dr. Hediger told me, "you will find many quite elaborate homes. They don't have roofs and walls, but they are divided like ours into separate compartments: a dining-room, a sleeping-room, a nursery, sunbathing terraces. Unless there is a public bath in the vicinity, each home will contain a bathroom. For in the cleansing and care of the body, there is hardly a wild animal that is not more elegant than the average man."

People with a strong property sense are usually pretty touchy about social status, and this is true of a majority of mammals. It is true even among certain kinds of fish. Just as hens in a henyard establish a "pecking order," so do the little red fish called swordtails. Each one in a tankful finds out which others he can dominate and which he must submit to. A high social status gives him many prerogatives-access to food, to an undisturbed corner of the tank. He defends his corner with great belligerence. An experiment described by Robert Ardrey proves how profound this instinct is. "Let the water in the tank be gradually cooled. The time will come when the male will lose all interest in sex; but he will still fight for his status."

We think of a wolf pack as one of the wildest and most undisciplined things in nature, but wolves have a social ceremonial and a system of caste which make our own look amateurish. It took 33 pages in a scientific journal to describe all the ceremonial attitudes and symbolic gestures of a pack of wolves in the zoo at Basle in Switzerland. The attitude of the head, the ears, the bristling of certain portions of the fur, wrinkling of the brow, the degree to which the teeth are bared, above all the way the tail is held, are strictly prescribed.

If a low-ranking wolf approaches the Big Chief with her tail in the air, she is just as likely as not to be put to death. Her tail must stay under her belly as though it were glued there! A middle-class wolf may let her tail hang down freely in the presence of the Chief, but woe to her if, through ignorance or delusions of grandeur, she lifts it above the horizontal.

Baboons are even more conscious of caste. Apart from love-making and rearing their young, one of their principal social activities is grooming one another. As a rule, a mature female may groom the Big Boss with both hands, but a male, even if listed in Who's Who, may normally use only one hand. The Average Citizen, if male may use only one finger. And very young males may only look at His Majesty's fur. The

regulations are obeyed with a punctilio that would be hard to find outside the court of an Oriental potentate.

When you study baboons on their native heath you realize how important these social niceties are. Baboons are among the most helpless of animals, for they live on the ground, yet have no claws. They make up for this by facing their enemies not as individuals but as a troop. The strict regimentation of the troop, the emphasis on status, is not snobbery but army discipline.

The late Eugene Marais, the South African naturalist, observed an act of soldierly self-sacrifice that, if human, would deserve a monument. The troop slept in an almost inaccessible cave high up on a sheer cliff. The way to the cave was a ledge about half a mile long and in places, only six inches wide. Marais would watch with wonder the perfect orderliness with which the troop at nightfall made its way along this ledge.

One night just as the baboons were approaching the cave, a leopard emerged from the forest below and began to reconnoitre the terrain. Marais saw two baboons leave the troop and make their way back along the ledge. The leopard, his attention fixed on the frightened troop in which he was going to make his kill, did not notice them. The two baboons dropped on him from above. One bit at his spine, the other at his throat. The leopard cought with his jaws the one on his back, and wtth a stroke of his paw disembowelled the one clinging to his throat. But the stroke came too late--the baboon's sharp canine teeth had reached his jugular vein. Both baboons died; but the leopard died, too. The troop above them crawled into their cave in the usual good order!

From such observations it appears that both in good traits and bad we are more animal than we thought we were. The idea that all nervous and mental disorders have their source in sexual preoccupations now seems even more extravagant than it did when Freud insisted on it. The animal in us, Freud thought, was continually striving against the demands of social life. But now we find that in animals the demands of social life are often as strong as, and even stronger than those of sex.

The idea that all political troubles began in the "human" institution of private property also looks a little naive in view of this more balanced view of earthly life as a whole. This idea lay at the base of the whole socialist movement. But it was not man who produced the institution of private property; it was and is to be found among practically all the higher animals.

We come back then, with our Western fact-finding science to what was given us by the wisdom of the Orient–to a sense of the unity of all earthly life. We are all more closely akin than we thought.

But one thing does surely distinguish us from the rest of the animal kingdom, both physiologically and in the approach to life's problems. That is our enormously enlarged brain. Let us use that brain more diligently, not only about space engines, but also towards a better understanding of our own natures.

Max Eastman

SOME ANCIENT WEAPONS

(Agnipurana)

B. The class of the Amukta weapons includes twenty different species :

1. The vajra (thunderbolt) was, according to tradition, made out of the backbone of the sage Dadheeci. It keeps its mythical character throughout. Nothing can withstand its splendour, and it was originally made for the destruction of the demon Vrutra. It shines brightly with the light of a krore of suns, and it resembles the fire which shone at the dissolution of the world. Its fangs extend to a yojana (10 miles) in length. and its tongue too is most horrible It resembles the night of destruction at the end of the world, and is covered with 100 knots. Its breadth amounts to five yojanas and its length to 10 yojanas. Its periphery is covered with sharp points; in color it resembles lightning; a broad strong handle is fixed to it. Its movements are four in number.

2. The ili (hand-sword) is two cubits long, has no hilt for the protection of the hand, and is black colored. The front part of the blade is curved, and it is five fingers broad. Four movements are peculiar to it.

3. The parasu (axe) is a thin stick with a broad mouth. Its face is in front, curved like a half moon, the body is dirty colored, but the face is shining. At the foot end is the handle, and it has a head. Its height is the length of an arm. Its qualities are felling and splitting.

4. The goshirsha (cow-horn spear) is two feet long; it is wooden in the lower parts and iron on the upper part. It has a blade, is of dark metal color, is three-cornered and has a good handle. Its height amounts to 10 thumbs; it is sharp in front and broad in the middle. Indra presented the gosirsa together with a seal to Manu, and the cow-horn spear and the signet-ring became henceforth the emblems of royalty. The gosirsa is handled with four movements.

5. The asidhenu (stiletto) is one cubit long, has no hand-guard at the handle, is dark colored, has three edges, is two thumbs broad, and is applicable for fighting at near quarters. It is fastened with a waist belt and is called the sister of the sword. It requires three movements. It is worn by kings.

6. The lavitra (scythe) has a crooked shape, is broad at the back and sharp in front. It is black colored, five thumbs broad and one cubit and a half high. It is provided with a broad handle and is able to cut buffaloes into pieces. It is lifted with both arms and thrown.

7. The aastara (scatterer, bumarang) has a knot at the foot, a long head and is a hand broad. Its middle part is bent to the extent of a cubit, it is sharp, black colored and two cubits long. Whirling, pulling, and breaking are its three actions, and it is a good weapon for charioteers and foot soldiers.

The general belief is that the bumarang is a weapon peculiar to the Australians; but this is by no means the case. It is well known in many parts of India, especially in its Southern Peninsula. The Tamilian Maravar and Kallar employ it when hunting and throw it after deer. In the Madras Government Museum are shown three bumarangs, two ivory ones, which came from the armoury of the late Raja of Tanjore, and a common wooden one, which hails from Pudukota. The wood of which the bumarang is made is very dark. I possess four black wooden and one iron bumarang, which I have received from Pudukota.

In the arsenal of the Pudukota Raja is always kept a stock of these sticks. Their name in Tamil is valai tadi (வளை தடி) bent stick, as the stick is bent and flat. When thrown a whirling motion is imparted to the weapon which causes it to return to the place from which it was thrown. The natives are well acquainted with this peculiar fact. The length of the astara or bumarang is not always exactly the same, the difference amounts often to more than one cubit.

8. The kunta (lance) has an iron body, a sharp top, and six edges. It is six or ten cubits high, and is round at the foot end. It is handled in six ways.

9. The sthoona (anvil) has a red body and many knots standing near to each other; it is as high as a man, and straight. It is whirled and fells the enemy to the ground.

10. The praasa (spear) is seven cubits long and made of bamboo, which is colored red. It has a head made of metal, and is sharp at the foot end; it is adorned with silken tufts. Four movements are prescribed for it. In the Sukraniti it resembles a broad sword.

11. The pinaaka or trisoola (trident) has three heads, is sharp in front, made of brass, has an iron head, and measures four cubits. It has a tuft made of the hair of a bear, and its neck is ornamented with brass armlets. It is shaken and impales the enemy.

12. The gada (club) is made of sharp iron, has 100 spikes at its broad head, and is covered on the sides with spikes. It is a formidable weapon, four cubits long, and its body equals a carriage axle in measure. The head is adorned with a crest; it is covered with a golden belt, and is able to crush elephants and mountains. Twenty different motions are ascribed to the gada. By means of gunpowder it is thrown out of projectile weapons of various forms.

13. The mudgara (hammer) is small at the foot end, has no face, and is three cubits long. Its color resembles honey, its shoulder is broad, and it weighs eight loads. It has a good handle, is round, black colored, and is a hand in circumference. It is whirled around and fells things to the ground.

14. The sira (ploughshare) is doubly curved, has no head, but an iron-plated front, and crushes the objects with which it comes into contact. It equals a man in height, is of agreeable color, and by means of much dragging it causes persons and things to fall to the ground.

15. The musala (pestle) has neither eyes nor head, neither hands nor feet. It is well joined together at both ends and fells and crushes enemies.

16. The pattisa (battle axe) is of a man's height, has two sharp blades and a sharp top. Its handle has a protection for the hand. The pattisa is generally called the uterine brother of the sword.

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Sammaana

On 28th May last Sri T. Venkatram, Editor of the excellent daily of Mysore, "Mysore Patrike", and Secretary of the Mysore Centre of Gnana Bodha Sabha, founded by H. H. Sri Ganapathi Satchidananda Swamyji with 52 branches all over India, visited us with a message that Sri Swamiji wished us to be honoured at his 36th Birthday celebrations on the 29th, and requested us to be present.

On the morrow, bracing ourselves to face the ordeal, we put on the traditional orthodox apparel, shawl and panche, and accompanied by our son and an assistant, went by our modest vehicle to the celebrated Ashram at the south end of Mysore. Entering the vast grounds, our first surprise was the number of showy cars with strange name-plates parked in the grounds. The occupants had gone into the spacious pendal close by. Our vehicle too was parked, and we stayed in it awaiting developments.

At the stroke of eleven, we saw lively movement around a shrubbery near by: Sri Swamy was laying the foundation of the proposed Dattatreya Temple. Shortly after there were heraldic sounds of acclamation and Jayadhwani from inside the pendal, indicating that Sri Swamy had occupied the decorated Gurupeetha. Sri Venkatram then appeared and lead us inside the spacious pendal, Sri Swamy saw us, we offered obeisance, and were seated facing the audience.

It was a vast pendal, and we saw over a thousand heads, with two thousand unwinking eyes and fluttering souls, absorbing Sri Swamy's personality and engraving it in

their hearts for life-long remembrance. Men and Women, from various walks of life, and diverse professions, from the 52 Gnana Bodha Sabhas covering the entire Sub-Continent, squatted on the floor with devoted surrender, laying aside their social superiorities.

A few paces to our right, on a platform, sounds of violin and mridangam, with the touch of maestros, filled the vast pendal. It was Padmasri T. N. Krishnan and party, come from Madras to lay their talents before the holy Guru, and earn his benediction.

Meanwhile from the northern entrance of the pendal men and women, in families and individuals, old and young, in an hour and half long queue, holding garlands of various sizes according to their means were coming in and offering them to His Holiness and prostrating in front of him. Some had brought conical shaped floral crowns also with loving devotion. Before long the heap of garlands became a little hillock, shielding the Swamy himself !

To us it was a sight to be seen to be believed. We had not thought that mundane worldly men and women would exhibit such self-abnegation and unreserved surrender in quest of spiritual welfare and happiness It was in utter contrast to cinema crowds, race course crowds, and ball-room and night club crowds, and was refreshing to see. At last the last garland offerer had passed, and the impressive music sounded its final note.

Then Professor S. Krishnappa, M.A., M.Ed., came to the mike and addressed the distinguished assemblage as follows :

Revered Swamiji, Beloved Sri Josyer, and Friends,

It gives me immense pleasure to introduce Sri G. R. Josyer to the gathering o devotees and the members of All India Gnana Bodha Sabhas.

Sri Swamiji has a great liking and admiration to Sri G. R. Josyer for his profound scholarship in Sanskrit, Vedas, Upanishaths, Puranas, and for his social service as an educator and as a journalist. Sri G. R. Josyer also has recognised the spiritual advancement of Sri Swamiji, and has love and affection in Swamiji.

It is but right that Sri Ganapathi Sachchidananda Gnana Bodha Sabha, Mysore, have arranged to felicitate Sri G. R. Josyer on the auspicious 36th Birth-day of Sri Swamiji on this grand occasion.

Sri Josyer never wants praise or prize, but they come in search of him.

I present a brief report of his achievements :

Sri G. R Josyer is now 86 years young. He was born in April 1891. He was a Student of Maharaja's College, Mysore. He took his M.A. Hons., degree in Sanskrit in the Presidency college, Madras in the year 1916. Even as a student he exhibited the qualities of leadership. He served as the Secretary, the treasurer and the organiser of several Students' Unions, and Associations.

He received instruction in Sanskrit, Tamil, Telugu, Kannada and English during boyhood.

In the year 1916, coming back to Mysore, he, as joint secretary with Sri M. Venkatakrishnaiah organised the First Mysore Civic and Social Conference, presided over by Sir M. Visweswaraya and opened by His Highness the then Yuvaraja of Mysore. He was also the Joint editor of the, "Mysore Social Review", its monthly organ. In 1917 he worked as lecturer in English in Maharaja's Collegiate High school, and in 1918 was appointed probationer in the Industries and Commerce department.

In 1923 he left Government service and organised the First Mysore Reforms Conference at Bangalore, Sri S. Srinivasa Iyengar of Madras inaugurating it. He started an English morning daily called "Guardian", and promoted a "Karnataka and All India Insurance Company" which did useful work for some time.

He became an active journalist and author, and was correspondent of the "Times of India", "Statesman" and "Indian Daily Mail" in Mysore, and contributed to the Hindu, Bombay Chronical, Swarajya, Indian Review, Modern Review, Hindustan Review, The International Women's Suffrage Alliance Journal, London and the "London Times".

In 1928 he organised the First Mysore Sta . Congress inaugurated by Sri S. Satyamurthy of Madras. He was elected Fellow of the Royal Economic Society and the Royal Society of Literature, Great Britain, and was awarded the "Great Silver Medal" by the Institute Historique at Heraldique de France, Paris.

In 1934, he was elected the first President of the Mysore Journalists' Association and he continued for 10 years as its President. The Mysore District Automobile Association made him its President in 1929, and in 1954 presented a public address and Silver Casket in appreciation of 25 years of unbroken tenure !

He was member of the Mysore Municipal Council, Mysore District Board, Mysore District Traffic Board, State Representative Assembly, and of the Mysore University Senate from 1929 to 1939.

He was on the Managing Committee of the Maharaja's Sanskrit College, Mysore, and the Sanskrit College, Melkote, and on the Advisory Committee of the Melkote temples, and Chairman of the Yatiraja Mutt Committee. He was appointed member of the National War Front Committee for Mysore City during the Second World War.

In 1940 he started the 'Rationalist' English Weekly, and has been nursing it for the last 37 years, despite two contempt of court proceedings by Government.

Requested by Sri T. Thumboo Chetty on behalf of H. H. The then Maharaja of Mysore he wrote the "History of Mysore and the Yadava Dynasty", in appreciation of which H. H. The Maharaja presented him Khillats and Rs. 5000/-. He was founder and Managing Director of the Mandayam Banking Company, Limited which did useful work

for 25 years He was President of the Mysore Co-operative Society, Limited for several terms, and his full-sized portrait was unveiled as a mark of appreciation.

To crystallize his life-long devotion to Sanskrit, he founded the International Academy of Sanskrit Research, which was inaugurated by H. H. Sri Jayachamaraja Wodiyar in 1951, and is well known in Europe and America. To meet the growing need for Women's education, he established the National Girls' High school which has been rendering service to that cause. In 1955, the Education Ministry, Government of India, nominated him to the Experts' sub-committee on Hindi vocabulary.

He is the President of the Veda Sastra Poshini Sabha, Mysore since 10 years. Today at 86 he is the active editor of Rationalist, an English Weekly, and publisher of Yajurveda and Rigveda Texts required for the continuance of Vedic Study in the Nation. He has edited the 10th century magnum opus. Maharaja Bhojaraja's "Sringara Prakasha".

His English writings include "Sociology or the progress of Mankind", "Sanskrit Wisdom" and "Sanskrit Civilization" and "Sanskrit Vistas."

He is a writer in Kannada also, the titles being "Vyapara Andarenu" "ವ್ಯಾಪಾರ ಅಂದರೇನು", "Andrew Cornegie", "Arya Mahila Keerti" and "Lady Teasal" a translation of Sheridan's "School for Scandal".

He has translated Maharshi Bharadwaja's "Vymanika Sastra", which has aroused world wide interest and may prove of immense benefit to Aeronautics.

Sri Josyer has to his credit great works of art which remain ever green in the firmament of World's literature. He is no less than any great writer or reformer. But still he lives a quiet, studious, simple and austere life. He is an ascetic and a yogi. Even at this age he is physically healthy and mentally alert. He has consciousness of virtue, capacity for honest intellectual endeavours, and a spirit of self-respect and independence.

I would conclude by applying one Subhashitha to Sri G. R. Josyer—

ಸಾಕ್ಷರಾ ವಿಪರೀತಾಶ್ಚೇತ್ ರಾಕ್ಷಸಾವಿವ ಕೇವಲಂ ।
ಸರಸೋ ವಿಪರೀತಶ್ಚೇತ್ ಸರಸತ್ವಂ ನ ಮುಂಚತಿ ॥

Sri Josyer was then garlanded and covered with lace-embroidered shawl and silk apparel, and photographed by the side of Sri Sri Ganapathi Sachidananda Swami.

Then addressing Sri Swamiji and the assemblage he said,

वाङ्मनसातीतस्वरूपा, वहतिविधिहुतं या हविः, वाचहोत्री, येद्वेकालं विधत्तः, श्रुतिवचनगुणायया आप्यायिष्यं। यामाहुस्सर्वभूतप्रकृतिरिति, ययाप्राणिनः प्राणवन्तः, प्रत्यक्षाभिः प्रसन्न स्तनुभिरवतु नस्तामिरद्राभिरीशः ॥ इति भगवंतं संप्रार्थ्य श्रीमद्भिः गणपति सच्चिदानंदस्वामिवरेण्यैः अनिर्वचनीयया कृपया समाहृतः तेषां दिव्यतेजःपुंजदर्शनेन अमंदानंदतुंदिल हृदयः प्रणामसहस्रं समर्पये।

श्रीस्वामिनः पूर्वेषामप्येष श्रीमच्छंकरभगवत्पादाद्य दैवदत्तया स्वप्रतिभया आसेतु हिमाचलपर्यंतं सहस्रशो भक्तवृंदान् आकर्षतः तेषां ऐहिकामुष्मिकश्रेयःपथानुवर्तने मार्गदर्शीभूताः महदुपकारिणोभवंति। एतेहि भरद्वाजमहर्षिंजनय लोकोद्धाराय पुनरवतारिताः, उत श्रीमत्परमहंससच्छंकरभगवत्पादा एव भक्तवृंदोज्जीवनाय पुनरवतारिताः।

श्रीमच्छंकरभगवत्पादाः आसेतु हिमाचलं पर्यटन्तः स्वप्रतिभया समग्रंभारतदेशं देदीप्यन्. एते श्रीगणपति-सच्चिदानंदभगवत्पादाः भगस्यमहर्षिरिव पाथोधिं करांभोजकुहरे कुर्वन्तः भूमण्डलं समग्रं नभोमंडलमार्गेण त्रिविक्रम इव परिभ्रम्य तत्तद्देशेषु शिष्यवृंदान् संख्यापयन्तः "जगद्गुरु" रि.मिधानेन स्फुटं संभोधनाहांस्सन्ति।

तेषां भवतन जयंत्युत्सव समारंभे शिष्यवृंदस्य पथा प्रार्थना—तत्रभवान् गजाननः एतेषां शताधिक-मायुषं वितरत्विति. एते स्वामिनः उदयभानुरिव प्रतिक्षणं विवर्धमानया प्रभया भगवान् आदित्यः नभोमंडलमध्ये इव भूमंडले विराजंतु. एव दिव्याश्रमः पुनरस्थित भरद्वाजाश्रमइव सुचिरं प्रवर्धतु. अत्रसंस्थापित ज्ञानयोग समाजमांडलाः भारत समग्रस्य द्विपंचाशत् ज्ञानयोगसमाजसभासदैस्सह धर्मपथानमाश्रिताः सुचिरं ऐहिकसुख-मनुभूय अंते मोक्षं विंदंतिवति संप्रार्थये.

इदमप्यस्तु भरतवाक्यं

भारद्वाजकुलाब्धि कौस्तुभमणि स्वरूपवंशोद्भवो नानाशास्त्रगणाधिपेनसहितत्रैगुण्यमूर्तेः पुमान्।
नानादेशनिवासिभिर्नरवरैस्संप्रार्थितश्चाद्भया श्रेयोमार्गसुबोधको यतिवरस्संराजते मुक्तिदः॥
आसेतु शीताचलदीप्तकीर्तिः योगीमहात्माशुकवर्य एषः।
उपासित स्वास्तिकभक्तवृंदैः जीयाच्चिरं वर्षशताधिकं कृती॥

इति अभिवदति कौडिन्यान्ववजो

गोमठं रामानुज जौतिषिकः

ಯಾಸೃಷ್ಟಿಃ ಸ್ರಷ್ಟುರಾದ್ಯಾ, ವಹತಿವಿಧಿಹುತಂ ಯಾಹವಿಃ, ಯಾಚಹೋತ್ರೀ, ಯೆದ್ವೆಕಾಲಂ ವಿಧತ್ತಃ, ಶ್ರುತಿವಚನಗುಣಾಯಯಾ ಸ್ಮಿತಾ ವ್ಯಾಪ್ಯವಿಶ್ವಂ। ಯಾಮಾಹುಸ್ಸರ್ವಭೂತಪ್ರಕೃತಿರಿತಿ, ಯಯಾಪ್ರಾಣಿನಃ ಪ್ರಾಣವನ್ತಃ, ಪ್ರತ್ಯಕ್ಷಾಭಿಃ ಪ್ರಸನ್ನ ಸ್ತನಂಭರವತುನಸ್ತಾ ಭಿರದ್ಭಿರೀಶಃ ॥ ಇತಿ ಭಗವಂತಂ ಸಂಪ್ರಾರ್ಥ್ಯ ಶ್ರೀಮದ್ಭಿಃ ಗಣಪತಿ ಸಚ್ಚಿದಾನಂದಸ್ವಾಮಿವರೇಣ್ಯೈಃ ಅನಿರ್ವಚನೀಯಯಾ ಕೃಪಯಾ ಸಮಾಹೃತಃ ತೇಷಾಂದಿವ್ಯತೇಜಃಪುಂಜ ದರ್ಶನೇನ ಅಮಂದಾನಂದ ತುಂದಿಲ ಹೃದಯಃ ಪ್ರಣಾಮಸಹಸ್ರಂ ಸಮರ್ಪಯೆ.

ಶ್ರೀಸ್ವಾಮಿನಃ ಪೂರ್ವಾಯಸ್ಯೇವ ಶ್ರೀಮಚ್ಛಂಕರಭಗವತ್ಪಾದಾನಾಮಿವ ದೈವದತ್ತಯಾ ಸ್ವಪ್ರತಿಭಯಾ ಆಸೇತು ಹಿಮಾಚಲ ಪರ್ಯಂತಂ ಸಹಸ್ರಶೋಭಿಕ್ಷತ್ರ್ಯರ್ದಾ ಆಕರ್ಷಂತಃ ತೇಷಾಂ ಪುರಸ್ಕಾಮುಷ್ಮಿಕ ಶ್ರೇಯಃಪಥಾನುವರ್ತನೆ ಮಾರ್ಗದರ್ಶಿಭೂತಾಃ ಮಹದುಪ ಕಾರಿಣೊ ಭವಂತಿ। ಏತೇಽಪಿ ಭರದ್ವಾಜಮುಖ್ಯಾಣಿವೆ ಲೊಕೆಽನ್ವರಾಯು ಪುನರವತಾರಿತಾಃ, ಉತ ಶ್ರೀಮತ್ಪರಮಹಂಸಶಂಕರ ಭಗವತ್ಪಾದಾವಿವ ಭಕ್ತ್ಯರ್ಥಂಹೋಜ್ಜೀವನಾಯ ಪುನರವತಾರಿತಾಃ.

ಶ್ರೀಮಚ್ಛಂಕರ ಭಗವತ್ಪಾದಾಃ ಆಸೇತುಹಿಮಾಚಲಂ ಪರ್ಯಟನ್ಸಃ ಸ್ವಪ್ರತಿಭಯಾ ಸಮಗ್ರಂಭಾರತದೇಶಂ ದೇದೀಪಯರ್ಯಃ. ಏತೆ ಶ್ರೀ ಗಣಪತಿ ಸಚ್ಚಿದಾನಂದ ಭಗವತ್ಪಾದಾಃ ಅಗಸ್ಯ್ ಮಹರ್ಷಿರಿವ ಪಾಪೋಘಿ ಕರಾಂಭೋಜಕುಹರೆ ಕುರ್ವನ್ತಃ ಭೂಮಂಡಲಂ ಸಮಗ್ರಂ ನಭೋಮಂಡಲಮಾರ್ಗೇಣ ತ್ರಿವಿಕ್ರಮಇವ ಪರಿಭ್ರಮ್ಯ ತತ್ರತ್ರೇಶೇಷು ಶಿಷ್ಯವ್ಯರ್ದಾ ಸಂಸ್ಥಾಪಯನ್ತಃ ''ಜಗದ್ಗುರು''ರಿತ್ಯಭಿಧಾನೇನ ಸ್ಫುಟಂ ಸಂಬೋಧನಾರ್ಹಾಸ್ಸನ್ತಿ.

ತೇಷಾಂ ಅದ್ಯತನ ಜಯಂತ್ಯುತ್ಸವ ಸಮಾರಂಭೆ ಶಿಷ್ಯವ್ಯಂದಸ್ಯ ವಿಜ್ಞಾಪ್ಯಾರ್ಥನಾ—ತತ್ರಭವಾ ಗಜಾನನಃ ಏತೇಷಾಂಶತಾಧಿ ಕಮಾಯುಷು ವಿತರತ್ವಿತಿ. ಏತೆಸ್ವಾಮಿನಿ, ಉದಯಮುಪಾಗುರಿವ ಪ್ರತೀಕ್ಷಣಂ ವಿವರ್ಧಮಾನಯಾ ಪ್ರಭಯಾ ಭಗವಾನಾದಿತ್ಯಃ ನಭೋಮಂಡಲ ಮಧ್ಯೇಇವ ಭೂಮಂಡಲೆ ವಿರಾಜಂತು. ಏಷ ವಿವ್ಯಾಶ್ರಮಃ ಪ್ರತರುತ್ವಿತ ಭರದ್ವಾಜಾಶ್ರಮ ಇವ ಸುಚಿರಂ ಪ್ರವರ್ಧತು. ಅತ್ರಸಂಸ್ಥಾಪಿತ ಜ್ಞಾನಬೋಧ ಸಭಾಸಭಾಸದಾಃ ಭಾರತಸಮಗ್ರಸ್ವದ್ವಿಪುಲಾಶತ್ ಜ್ಞಾನಬೋಧ ಸಭಾಸಭಾಸದೈಸ್ಸಹ ಧರ್ಮ್ಯಂಪಂಥಾನಮಾಶ್ರಿತಾಃ ಸುಚಿರಂ ಐಹಿಕಸುಖಿಮನುಭೂಯ ಅಂತೆ ಮೋಕ್ಷಂ ವಿಂದಂತ್ವಿತಿ ಸಂಪ್ರಾರ್ಥಯೆ.

ಇದಮಪ್ಯಸ್ತು ಭರತವಾಕ್ಯಂ .

ಭಾರದ್ವಾಜಕುಲಾಬ್ಧಿ ಕೌಸ್ತುಭಮಣಿ ಸ್ಸೂರಪ್ಪವಂಶೋದ್ಭವೊ
ನಾಮ್ನಾಹ್ಯೇಷಗಣಾಧಿಪೇನಸಹಿತ ತ್ರೈಗುಣ್ಯಮೂರ್ತಿಃ ಪುರ್ಮಾ ।
ನಾನಾದೇಶನಿವಾಸಿಭಿರ್ನರವರೈಸ್ಸಂಪ್ರಾರ್ಥಿತಶ್ಚಾದ್ಧಯಾ
ಶ್ರೇಯೊಮಾರ್ಗಸುಬೋಧಕೋ ಯತಿವರಸ್ಸಂರಾಜತೆ ಮುಂಕ್ತಿದಃ ॥
ಆಸೇತು ಶೀತಾಚಲದೀಪ್ತಕೀರ್ತಿಃ ಯೋಗೀ ಮಹಾತ್ಮಾ ಗುರುವರ್ಯ ಏಷಃ।
ಉಪಾಸಿತಸ್ಸಾತ್ವಿಕ ಭಕ್ತ್ಯರ್ಥೈಃ ಜೀಯಾಚ್ಚಿರಂವರ್ಷಶತಾಧಿಕಂ ಕೃತೀ ॥

ಇತಿ ಅಭಿವದತಿ ಕೌಂಡಿನ್ಯಾನ್ವಯಂಜೊ

ಗೋಮಠಂ ರಾಮಾನುಜ ಜ್ಯೊತಿಷಿಕಃ.

ಮಹನೀಯರೆ,

ಈಗ್ಗೆ ಕೆಲವು ವರ್ಷಗಳಿಂದ ಶ್ರೀ ಸ್ವಾಮಿಗಳವರ ಪ್ರತಿಭೆಯು ಮೈಸೂರಿನಜನರಲ್ಲಿ ನಾಣ್ಣುಡಿಯಾಗಿರುವದನ್ನು ಕೇಳಿ ಅವರ ವಿಷಯದಲ್ಲಿ ನಾನೂ ಅಸಕ್ತನಾಗಿದ್ದೇನೆ. ಅವರೂ ಅಲ್ಪಸಾದ ನನ್ನ ವಿಚಾರದಲ್ಲಿ ಸ್ವಲ್ಪ ಕುತೂಹಲವಾನಸ್ಕರಾಗಿದಾರೆಂದೂ ಕೇಳಿದ್ದೇನೆ. ಈ ಸುದಿನ ಅವರೊಡನೆ ಸಮಾಗಮವು ಲಭಿಸಿದ್ದು ಪುಣ್ಯೋದಯವೆಂದು ಹೇಳಬೇಕು. ಶ್ರೀ ಸ್ವಾಮಿಗಳು ಆದಿಶಂಕರಾಚಾರ್ಯರಂತೆ ಪೂರ್ವ ವಯಸ್ಕರು. ಶ್ರೀ ಆದಿಶಂಕರಾಚಾರ್ಯರು ತಮ್ಮ ಅಕಾಲಮರಣದಿಂದ ಶಿಷ್ಯಕೋಟಿಗೆ ವ್ಯಧೆಯಾಯಿತಲ್ಲಾ ಎಂದೂ ದೀರ್ಘಾಯುಷ್ಮಂತರಾಗಿ ಇರೋಣವೆಂದು ಈ ಸ್ವಾಮಿಗಳಾಗಿ ಅವತರಿಸಿದಾರೆಯೊ ಎಂಬಂತಿದೆ. ಶ್ರೀ ಶಂಕರ ಭಗತ್ಪಾದರು ಆಸೇತು ಹಿಮಾಚಲಪರ್ಯಂತ ತಮ್ಮ ಪ್ರತಿಭೆ ಯಿಂದ ಶಿಷ್ಯರನ್ನು ಒಲಿಸಿಕೊಂಡು ಮಠಸ್ಥಾಪಕಾಚಾರ್ಯರಾದರು. ಶ್ರೀಶ್ರೀ ಗಣಪತಿ ಸಚ್ಚಿದಾನಂದ ಸ್ವಾಮಿಗಳವರು ಆಸೇತು ಹಿಮಾಚಲ ಪರ್ಯಂತವೂ ದಿಗ್ವಿಜಯಸಿದ್ದಾರಲ್ಲದೆ ಗಗನಯಾತ್ರಿಗೆಳಾಗಿ ಇತರ ಭೂಖಂಡಗಳನ್ನೂ ಪ್ರವೇಶಿಸಿ ಅಲ್ಲಿನವರಿಂದ ಚಿರಸ್ಮರಣೀಯರಾಗಿದಾರೆ. ಆದ್ದರಿಂದ ಅವರಿಗೆ ''ಜಗದ್ಗುರು''ಗಳೆಂಬ ಸಂಭೋಧನೆಯು ಅನ್ವರ್ಥವಾಗುತ್ತದೆ. ಅದರ ಔಚಿತ್ಯವನ್ನು ವಿಮರ್ಶಿಸಿ ನಾನು International Academy of Sanskrit Research''-ಪ್ರಾಚೀನ ಗ್ರಂಥ ಪ್ರಕಟನ ವಿಶ್ವಸಂಸ್ಥೆಯ--ಪರವಾಗಿ ಅವರಿಗೆ ಈ ಜಯಂತ್ಯುತ್ಸವ ಸಮಾರಂಭದಲ್ಲಿ ''ಜಗದ್ಗುರು'' ಎಂಬ ಬಿರುದನ್ನು ನನ್ನ ಕಾಣಿಕೆಯಾಗಿ ಅರ್ಪಿಸುತ್ತೇನೆ. ತಾವುಗಳು ಅದನ್ನು ಅನುಮೋದಿಸಿ ಪ್ರಚಾರಕ್ಕೆ ತರುವದೂ ಸರ್ವಥಾ ಸಮಂಜಸವೆಂದೂ ನಾನು ಭಾವಿಸುತ್ತೇನೆ.

H. H. ಶ್ರೀ ಜಗದ್ಗುರು ಗಣಪತಿ ಸಚ್ಚಿದಾನಂದ ಸ್ವಾಮಿಗಳವರು ಪಕ್ಕದ ಬೆಟ್ಟದ ಮೇಲಿನಿಂದ ಮಾತೃಪ್ರೇಮದಿಂದ ವೀಕ್ಷಿಸು ತ್ತಿರುವ ಶ್ರೀ ಚಾಮುಂಡೇಶ್ವರಿಯ ದಿವ್ಯದೃಷ್ಟಿಯಿಂದ ಉತ್ತೇಜಿತರಾಗಿ ಚಿರಕಾಲ ಶಿಷ್ಯರನ್ನು ಅನುಗ್ರಹಿಸಲಿ ಎಂದು ಪ್ರಾರ್ಥಿಸುತ್ತೇನೆ. ಈ ಆಶ್ರಮವು ಅಭಿನವ ಭರದ್ವಾಜಾಶ್ರಮವೂ ಎಂಬಂತೆ ಚಿರಕಾಲ ಶೋಭಿಸಲಿ ಎಂದು ಕೋರುತ್ತೇನೆ. ಶ್ರೀ ಜ್ಞಾನಬೋಧ ಸಭಾಸಭಾಸದರಾದ ತಾವುಗಳೆಲ್ಲರೂ ಧರ್ಮಾವಲಂಬಿಗಳಾಗಿ ನಮ್ಮ ಜನಾಂಗದ ಪೂರ್ವಾರ್ಜಿತ ಜ್ಞಾನಭಂಡಾರವನ್ನು ಪೋಷಿಸಿಕೊಂಡು ದೀರ್ಘಾಯಂಷ್ಮಂತ ರಾಗಿ ಸತ್ಕಾರ್ಯಗಳಗಳನ್ನು ಹೊಂದಲಿ ಎಂದು ಪ್ರಾರ್ಥಿಸುತ್ತೇನೆ.

Gentlemen,

I have tried to address a few words to Sri Swamiji in Devabhaasha, language of the Gods, Sanskrit, addressed a few words in Kannada as praanta-bhasha, and as neither may be familiar to others in the assemblage, I shall say a few words in loka-bhasha or English. My visiting Sri Swamy to offer obeisance has been under contemplation for over a year. But his recent visit of spiritual conquest to Europe and America precipitated the event. It seems that at Cape Kennedy one of the audience asked him whether he came from the Mysore from where Maharshi Bharadwaja's Vymanika Sastra was being published by Mr. G. R. Josyer. He said yes. A next question was shot out, "Have you seen him?" It couldn't be answered. So on his return to Mysore my early visit became necessary, and has materialised on this ausipicious occasion.

Like Sri Adishankara Sri Ganapathi Sachidananda Swamy is in early manhood. It looks as though Adishankara, regretting his early demise leaving his disiciples guideless, has reincarnated as Sri Ganapathi Sachidananda Swamyji in order to live a long life of spiritual usefulness. Sri Shankara made his march of conquest from Kalati to Kashmir and thrilled the audiences by his magnetic personality and intellectual brilliance. Sri Ganapathi Swamy not only repeated the process, but also went out on world conquest, with one foot in Europe, one foot in America, and one foot in Mysore, like Trivikrama. Therefore it would be apt if he is hence-forward designat d as "Jagadguru." And on this auspicious occasion, on behalf of the International Academy of Sanskrit Research, I tender to His Holiness the title of "Jagadguru." I trust that this great assemblage will acquiesce, and hereafter designate him as "His Holiness Jagadguru Ganapathi Sachidananda Swamy."

Gentlemen of the Gnana Bodha Sabha, I pray that you may realise the great worth of the nation's spiritual and intellectual heritage which our ancestors zealously guarded and have left behind for our care, and protect it with all your might. I hope that the Gnanabodha Sabha will attain international status, and rank with General Bramwell Booth's Salvation Army, Lord Baden Powell's Scout Organization, and the International Rotary and Lion's Organizations. I wish you all happiness and prosperity.

I tender grateful thanks to His Holiness Jagadguru Ganapathi Sachidananda Swamy and to the Gnanabodha Sabha for inviting me here and offering me tokens of their kindness and appreciation. I offer obeisance to His Holiness, and conclude.

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Square Span

In 500 years since Gutenberg introduced printing to Europe, there has been no improvement in the arrangement of printed words. The readers's eyes move along one line and then another like a weaver's shuttle. Yet man's natural tendency is to see an object both vertically and horizontally at the same time. Thus, some drastic modification of the printed page which takes into account man's natural eye habits are badly needed.

Robert B. Andrews, a student editor at Southen Methodist University, has come up with a new arrangement of reading matter called Square Span. Tests at Texas A. & M. College, as reported in the Texas Outlook, showed a majority of readers could read it with greater speed than conventional printed matter.

In Square Span, which you are now reading, each unit as a whole is read not as separate words. Notice how easily these units are visualized. The eyes are permitted to focus quite naturally, not strained by lines of narrow print. Fewer shifts at the end of lines result in fewer interruptions of thought. Also, thought groups are seen in word groups, making for speedier comprehension and longer memory.

The ideal size for a standard reading unit in Square Span has not been accurately determined. For example, units are two, three or even four lines might be used. A critic has suggested Square Span may be the depth of future "Model T" reading power.

"ಮೈಸೂರು ಶ್ರೀ ಗಣಪತಿ ಸಚ್ಚಿದಾನಂದಾಶ್ರಮದಲ್ಲಿ ಶ್ರೀ ಗಣಪತಿ ಸಚ್ಚಿದಾನಂದ ಜ್ಞಾನಬೋಧ ಸಭೆಯವರು ಶ್ರೀ ಶ್ರೀಗಳ ವರ್ಧಂತ್ಯುತ್ಸವ ಹಾಗೂ ೧೪ ನೇ ಅಗ್ನಿಜ್ಞಾನಮೋಮಮಮಹೋತ್ಸವ ಸಂದರ್ಭದಲ್ಲಿ ಮೈಸೂರಿನ ವೃದ್ಧಪಿತಾಮಹರೂ, ಸಂಸ್ಕೃತ, ಆಂಗ್ಲಭಾಷಾ, ಹಾಗೂ ಕನ್ನಡ ವಿದ್ವಾಂಸರೂ, ಪತ್ರಿಕೋದ್ಯೋಗಿಗಳೂ ಆದ ಶ್ರೀ ಜಿ. ಆರ್. ಜೋಷ್ಯರ್ ರವರಿಗೆ ಕಳಿದ ಭಾನುವಾರ ಏರ್ಪಡಿಸಿದ್ದ ಸನ್ಮಾನ ಸಮಾರಂಭದಲ್ಲಿ ಅವರು ಆಶ್ರಮ ಭಕ್ತಾದಿಗಳನ್ನೂ ಜ್ಞಾನ ಬೋಧಸಭೆಯ ಸದಸ್ಯರುಗಳನ್ನೂ ಹಾಗೂ ಇತರರನ್ನೂ ಉದ್ದೇಶಿಸಿ ಭಾಷಣ ಮಾಡುತ್ತಿರುವ ದೃಶ್ಯ."

A WELL-DESERVED HONOUR

Sir, We are very glad to read the other day in the papers that Sri Ganapathi Sachidananda Swamiji honoured Sri G. R. Josyer, journalist, scholar and research worker of a high order.

Even at the ripe old age of 86, one could see Sri Josyer buried among his books, every day doing some kind of research work or the other. We must thank God for the health he has been given to do the noble work for which he is so famous not only in India but abroad. In short, we may call him more than a Dr. Johnson of Mysore.

One would be surprised to find copies of books published by him so early as in 1909 in Telugu characters; many a sacred Samskrit work has been resuscitated and published in modern form with correct notations. He is the Bhishma of journalists in Mysore, and is among the few who have got the courage to call a spade a spade. The pages of his weekly "Rationalist" are well worth studying at any time.

His name will be remembered permanently through his mouumental works- "History of Mysore" (written at the behest of the late Sri Jayachamaraja Wadeyar) "Samskrit Wisdom", a mine of gems for the upliftment of the reader, "Tippu Sultan", "Seringapattana" etc. But the latest is "Vaimanika Sastra by Bharadwaj Maharshi" in English and sanskrit original, thoroughly revised, edited and very nicely got up, a book much sought after by aeronautical scientists all over the world.

M. L. SUBRAMANYARAJ URS

Dr. M. S. Maharaj, Ph.D., M.D.(H), D.Ps.
Director, D.Pa. (London & USA)
Escuela de Homeopatia,
Astrologia Hindu, Cultura y Pilosopia.

Caracas, Venezuela, Sur America
June 15, 1977

Dear Mr. Josyer,

I do thank you for your interesting letter dated the 4-1-77, together with copies of letters from eminent persons regarding your publication of "VYMAANIKA SHAASTRA," and your exceptional research work you have been undertaking. Believe me, this is no simple task or pleasure.

I enclose Banco Union Cheque for a copy of "Vymanika Shastra" by registered sea mail.

To me the publication of this book on this subject is not new or strange because of my mental research in this field. Incredible is the fact that I have been in communication with the Saptah Rishis inclusive of Bharadwaja and others. Very humbly I wish to say (and only to a person like your goodself) that I am finalising the Kaliyuga great battle above and consequently below (here) for a better world for humanity; something like the Kurukshetra War of ancient times. You may check this fact with your Guru or Anandamayi of India. I am continuing my mission since I was Atri Rishi-Muni and Gokarana of past Yugas. The 5th May, 1977, the world was to be destroyed by a severe earthquake, but acid-sulphurous rain prevented this through the Bhakti of a devotee on Earth.

This may sound like a dream to many, but even suchlike dreams have thei realities for those who "know."

Is it possible for you to have Roman transliteration work carried out (with diacritical marks) from Sanskrit verses and/or Hindi verses of the Ramayana (Tulsikrit) into English with English explanation? Say about 30 chapters which I can choose later on.

I send you my best wishes for complete success in your work.

Anxiously awaiting your kind reply,

Yours sincerely,
(Sri Bhaktaraajan)
Dr. Mahabir S. Maharaj

THE VYMANIKA SASTRA

Erich Von Deniken, in his second best seller in 18 languages : **"Back to the Stars"** :

"What a mass of fascinating and mysterious information about flying machines and fantastic weapons in the remote past can be found in the translations of the Indian Vedas and epics! The Old Testament, with its vigorous, vivid description **pales beside these Indian jewels!**

"The International Academy of Sanskrit Research **in Mysore, India, was the first body to make the experiment** of rendering a Sanskrit text **by Maharshi Bharadwaja, a seer of an early period,** in a way suited to our modern way **of thinking. The result that** lay before me in black and white was so astounding, **that during my journey to India in the autumn of 1968, I had the accuracy** of the translation **checked both in Mysore and at the Central College** of Bangalore. This is how the modern translation **of an ancient text reads:** "An apparatus that moves by inner strength like a bird **whether on earth, in the water or in the air,** is called Vimana ; which can move **in the sky from place to place··· country to country,** world to world... is called a Vimana, **by the priests of the sciences··· The secret of building** flying machines···that do not **break, cannot be divided, do not catch fire···and cannot** be destroyed···the secret of making **flying machines stand still...the secret of making** flying machines invisible ; the secret of **overhearing noises and conversations in enemy** flying machines : the secret of taking pictures **of the interiors of enemy flying machines;** the secret of ascertaining the course **of enemy flying machines; the secret of making** beings in enemy flying machines **unconscious and destroying enemy machines!"**

If all that is contained above with such magnificent **precision are not fantasy, then ours is not the first** Space Age on this ancient planet!"

Editorial by "The Hindu", Madras :

"AERONAUTICS IN THE VEDIC AGE"

Flying machines are a part of the mythology of many a country. The references to them in the Indian epics, classical Sanskrit and other oriental literature have generally been considered to be the result of speculation slipping into eerie fantasy. **There had always been wild guesses about scientific literature having existed from the time of the Vedas, and about scientific abstraction, like the philosophic one, as having helped to extend the frontiers of human knowledge to the point of absolute modernity (as judged from the present time). To the sceptic the claim has always appeared too tall, particularly because of the absence of the requisite** evidence to support it. **A scholar from Mysore has recently brought to light what is said to be Maharshi Bharadwaja's "Vymanika-Shastra" (Science of Aeranautics).** At this stretch of time from the dim B.Cs when the

work is reported to have been composed, it will certainly be difficult to grasp its scientific jargon (particularly when the main text is a collection of "sutras" or aphorisms) but for the gloss of Bodhananda and the English translation by Mr. G. R. Josyer, Honorary Director, International Academy of Sanskrit Research, Mysore. The pithy "Sutras" describe the qualification of pilots, the food suited for space travel, the metals and equipment of the construction of four types of aeroplanes - Sakuna, Sundara, Rukma and Tripura (the last being a tribian which could journey through air, water and land),—and details of wind currents, radiation and other aerial hazards, and of instruments for spotting and destroying enemy planes. Being part of the "Yantrasarvaswa" (Encyclopaedia of machines), the details relating to aeronauttc engines, described in this work, cannot be fully understood unless the translation of the bigger work is also available. While there can be no place for adulatory bias in any evaluation of a publication of this kind, it can hardly be gainsaid that the presumption that the "Sutras" and their explanations are a clever attempt at dressing up some obscure abracadabra as profound knowledge should also be resisted in the interests of objectivity. Given the will, it should not be very difficult to organise the necessary research scrutiny to find out the scientific feasibility of the formulae and technical details of aeroplane construction outlined in this volume. Whether Bharadwaja wrote it or not, or whether its style has the appropriate touch of antiquity, is for research scholars to determine. It belongs, however, to a period when "mantra" and "yantra" were intertwined. This must be mentioned lest the modern researcher should turn away from this study becouse it treats of propitiatory rites for dealing with the forces of evil".

Office of the Governor's Household, Tamil Nadu

Raj Bhavan,
Madras
Pin Code 600022

3rd July, 1973

Dear Sir,

I shall be thankful if you can kindly supply me urgently one copy of the book "VYMANIKA SHASTRA" of Maharshi Bharadwaja for the use of the Governor The book may please be sent by V. P. P. to the following address :

"The Assistant Comptroller,
Governor's Household,
Raj Bhavan,
Madras-22".

Thanking you,
Yours faithfully,
A. Ramaswamy
Private Secretary to
the Governor.

Thiru G. R. Josyer, MA,.F.R.E.S.,
Director, International Academy of Sankrit Research,
100 Ft. Road, Mysore 570004.

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Flying machines are a part of the mythology of many a country. The references to them in the Indian epics, classical Sanskrit and other oriental literature have generally been considered to be the result of speculation slipping into eerie fantasy. There had always been wild guesses about scientific literature having existed from the time of the Vedas, and about scientific abstraction, like the philosophic one, as having helped to extend the frontiers of human knowledge to the point of absolute modernity (as judged from the present time). To the sceptic the claim has always appeared too tall, particularly because of the absence of the requisite evidence to support it. A scholar from Mysore has recently brought to light what is said to be Maharshi Bharadwaja's "Vymanika-Shastra" (Science of Aeranautics). At this stretch of time from the dim B.Cs when the

work is reported to have been composed, it will certainly be difficult to grasp its scientific jargon (particularly when the main text is a collection of "sutras" or aphorisms) but for the gloss of Bodhananda and the English translation by Mr. G. R. Josyer, Honorary Director, International Academy of Sanskrit Research, Mysore. The pithy "Sutras" describe the qualification of pilots, the food suited for space travel, the metals and equipment of the construction of four types of aeroplanes - Sakuna, Sundara, Rukma and Tripura (the last being a tribian which could journey through air, water and land),—and details of wind currents, radiation and other aerial hazards, and of instruments for spotting and destroying enemy planes. Being part of the "Yantrasarvaswa" (Encyclopaedia of machines), the details relating to aeronauttc engines, described in this work, cannot be fully understood unless the translation of the bigger work is also available. While there can be no place for adulatory bias in any evaluation of a publication of this kind, it can hardly be gainsaid that the presumption that the "Sutras" and their explanations are a clever attempt at dressing up some obscure abracadabra as profound knowledge should also be resisted in the interests of objectivity. Given the will, it should not be very difficult to organise the necessary research scrutiny to find out the scientific feasibility of the formulae and technical details of aeroplane construction outlined in this volume. Whether Bharadwaja wrote it or not, or whether its style has the appropriate touch of antiquity, is for research scholars to determine. It belongs, however, to a period when "mantra" and "yantra" were intertwined. This must be mentioned lest the modern researcher should turn away from this study because it treats of propitiatory rites for dealing with the forces of evil".

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AROBINDO GHOSH

The life of Sri Aurobindo is also a case of triumph of spirit over matter. In his boyhood he was sent to England by his father to be completely Anglicised and to be de-Indianised.

But when he returned to India after his studies in England he came cent per cent re-Indianised in the spiritual content. When he was in Alipur Jail Lord Krishna appeared to him in a vision and placed the Gita in his hand and gave the following message :

"Something has been shown to you in this Year of seclusion, something about which you had doubts, and it is the truth of the Hindu religion. It is this religion that I am raising up before the world ; it is this that I have perfected and developed through the rishis, saints, avatars, and now it is going forth to do my work among the nations. I am raising up this nation to send forth my word. This is the Sanatana Dharma, this is the Eternal Religion which you did not really know before, but which I have now revealed to you. The agnostic and sceptic in you have been answered, for I have given you the proofs within and without you, physical and subjective, which have satisfied you. When you go forth, speak to your nation always this word, that it is for the Sanatana Dharma that they arise, it is for the world and not for themselves that they arise. I am giving them freedom for the service of the world. When therefore it is said that India shall rise, it is the Sanatana Dharma that shall rise, when it is said that India shall be great, it is the Sanatana Dharma that shall be great. When it is said that India shall expand and extend herself, it is the Sanatana Dharma that shall expand and extend itself over the world, it is for the Dharma and by the Dharma that India exists. To magnify the religion means to magnify the country."

On what is Hindu religion, Sri Aurobindo says in his Uttarpara speech, "But what is Hindu religion ? What is this religion which we call Sanatana, eternal ? It is the Hindu religion only because the Hindu nation has kept it, because in this peninsula it grew up in the seclusion of the sea and the Himalayas, because in this sacred and ancient land it was given as charge to the Aryan Race to preserve through the ages. But it is not circumscribed by the confines of a single country, it does not belong particularly and forever to a particular part of the world. That which we call the Hindu religion is really the eternal religion, because it is the universal religion which embraces all others. If a religion is not universal, it cannot be eternal. A narrow religion, a sectarian religion, an exclusive religion can live only for a limited time and a limited purpose. This is the one religion that can triumph over materialism by including and anticipating the discoveries of Science and the speculations of Philosophy. It is the one religion which impresses on mankind, the closeness of God to us and embraces in its compass all the possible means by which man approaches God. It is the one religion which insists every moment on the truth which all religions acknowladge that He is in all men and all things, and that in Him we move and have our being. It is the one religion which enables us not only to understand and believe this truth but to realise it with every part of our being. It is the one religion which shows that the world is the Lila of Vasudeva. It is the one religion which shows us how we can best play our part in that Lila, its subtlest laws and its noblest rules. It is the one religion which does not separate life in any smallest detail from religion, which knows what

immortality is and has utterly removed from us the reality of death. The Hindu nation was born with the Sanatana Dharma; with it it moves and with it it grows. When the Sanatana Dharma declines, and if the Sanatana Dharma were capable of perishing, with the Sanatana Dharma it would perish."

DISEASE SHAPED HISTORY

Disease had as much a part to play in shaping history as emperors, kings or statesmen. Disease has won wars, toppled empires—and caused women to use face powder.

That's the observation made by Dr. Rene Dubos of the Rockefeller Institute of Medical Research.

"Spaniards conquered American Indians with the help of smallpox," he told members of the Syracuse University College of Medicine. "Both the Spanish and the British deliberately infected the Indians with the disease!"

Napoleon met disaster in Russia when typhus decimated his troops. Russians, exposed to typhus for centuries, were less vulnerable. They turned back the weakened French.

Typhoid fever took a heavier toll than battle wounds in the civil wars, and malaria figured prominently in the decline of ancient Rome.

Dr. Dubos attributed the slow development of Africa's vast interior to tiny tse-tse fly, carrier of deadly sleeping sickness. Nineteenth century reforms, he said, stemmed directly from the appalling death rate among people living in crowded industrial centres, where living conditions were unbelievably poor and sanitation ignored.

In the late 19th century, Dr. Dubos said tuberculosis was the fashion.

Diary jottings by Shelley, Dumas and Byron indicate it was fashionable to appear consumptive!

Women started using powder on their faces to achieve that "languor that was so becoming," said the doctor.

In contrast, modern fictional heroes and heroines suffer from heart attacks, ulcers, strokes and neuroses—all symptoms of the industrial age.

But what about the future. ?

People will live longer, Dr. Dubos believes, and infant mortality will be almost unknown. Vast social and economic changes will have to be made, and one biological consequence may be that the natural process of selection will falter.

"As disease is conquered," Dr. Dubos said, "the survival of the fittest will tend to fade away as a rule of nature."

* * *

Rampant crime in the west is increasing the demand for bodyguards. And demand engenders supply. The West German newspapers Frankfurter Allgemeine and Main-Post have carried the following advertisements:

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ANCIENT WEAPONS

(continued)

The goshirsha (cow-horn spear) is two feet long; it is wooden in the lower parts and iron on the upper part. It has a blade, is of dark metal color, is three-cornered and has a good handle. Its height amounts to 16 thumbs; it is sharp in front and broad in the middle. Indra presented the goshirsha together with a seal to Manu, and the cow-horn spear and the signet-ring became henceforth the emblems of royalty. The goshirsha is handled with four movements.

The asidhenu (stiletto) is one cubit long, has no hand-guard at the handle, is dark colored, has three edges, is two thumbs broad, and is applicable for fighting at near quarters. It is fastened with a waist belt and is called the sister of the sword. It requires three movements. It is worn by kings.

The lavitra (scythe) has a crooked shape, is broad at the back and sharp in front. It is black colored, five thumbs broad and one cubit and a half high. It is provided with a broad handle and is able to cut buffaloes into pieces. It is lifted with both arms and thrown.

The aastara (scatterer, bumarang) has a knot at the foot, a long head and is a hand broad. Its middle part is bent to the extent of a cubit, it is sharp, black colored and two cubits long. Whirling, pulling, and breaking are its three actions, and it is a good weapon for charioteers and foot soldiers.

The general belief is that the bumarang is a weapon peculiar to the Australians; but this is by no means the case. It is well known in many parts of India, especially in its Southern Peninsula. The Tamilian Maravar and Kallar employ it when hunting and throw it after deer. In the Madras Government Museum are shown three bumarangs, two ivory ones, which came from the armoury of the late Raja of Tanjore, and a common wooden one, which hails from Pudukota. The wood of which the bumarang is made is very dark. I possess four black wooden and one iron bumarang, which I have received from Pudukota. In the arsenal of the Pudukota Raja is always kept a stock of these sticks. Their name in Tami is valai tadi (வளை தடி) bent stick, as the stick is bent and flat. When thrown a whirling motion is imparted to the weapon which causes it to return to the place from which it was thrown. The natives are well acquainted with this peculiar fact. The length of the astra or bumarang is not always exactly the same; the difference amounts often to more than one cubit.

The musala (pestle) has neither eyes nor head, neither hands nor feet. It is well joined together at both ends and fells and crushes enemies.

The pattisa (battle axe) is of a man's height, has two sharp blades and a sharp top. Its handle has a protection for the hand. The pattisa is generally called the uterine brother of the sword.

The maushtika (fist-sword, dagger) has a good hilt, is a span long and ornamented. Its end is sharp, it has a high neck, is broad in the middle and dark colored. It can make all sorts of movements, as it is a small and very handly weapon. Its qualities are enlarged upon by Vaisampayana.

The parigha (battering ram) is of a round shape, as big as a palmyra-tree, and of good wood. Experts know that a whole troop is required to make it move and strike.

PROF. GUSTAV OPPERT

(to be continued)

TEMPLE WORSHIP

South India is a land of temples and each temple was in early days a place of worship, a seat of learning, a haven of art and literature, and a place of entertainment. From about 600 A.D. down to the present days, for over 1,400 years South India has a recorded history of its historical, political and religious life of the people. These records which are in the form of inscriptions engraved on stones and copper plates shed very valuable light on the nature of worship that was actually prevalent in Southern country.

A study of the inscriptions will strikingly reveal that the mode of worship as practised about 1,300 years ago, has been continued to this day with little change, and infuses awe and inspiration at the remarkable way the tradition has been preserved.

Temples, as mentioned in one of the Pallava inscriptions, at Mamallapuram, were built by the king or chief for the well-being of the subjects. Temples were also built in memory of great heroes, after their names. A temple was erected at Kalahasti on the remains of the Chola King Aditya, by his son Parantaka 1. Such temples were known as Pallippadai. Sembian Madevi, the queen of Gandarditya Chola, and the mother of Uttama Chola, erected a temple after the name of her husband at Konerirajapuram. The usual practice from the time of the Pallavas (about 600 A.D.) is to name the temple after the king who built it. Thus the upper rock-cut cave at Tiruchirappalli was named 'Lalitankura Pallavesvaragraham after the King Mahendra I, who had the title of Lalitankura. The famous Kailasanatha temple at Kanchi is called Rajasimhesvaragraha after the king Rajasimha. The great Temple at Tanjore is named Rajarajeswara after Raja Raja 1.

Inscriptions refer to the installation of the main deity which was firmly established (Prathishta). The temple is brought under a regular worship after the consecration by pouring the holy water from the pot Jalasamprokshana. The top of the Vimana was consecrated with a stupi final usually made of copper covered with gold. Rajaraja refers to the copper pot he endowed for the stupi to be placed on the Vimana of Tanjore temple.

Regarding the daily worship, a Pallava inscription of Parameswaravarman I (670) records the following in order, worship, bathing, garlanding, applying perfumes, burning incense and showing the auspicious light. It was to be followed by offerings of food, vegetable, sribali, betel leaves arecanuts, etc., to the accompaniment of conch and music. (Pujyasnapana kusuma gandha dupa dipa havirupaharabali shankhapatahadi prt arthanartham). Amongst the inscriptions so far noticed this is perhaps the earliest reference in South India giving some details about the worship. The regular worship for the day, it is gathered, started with the awakening of the deity, who was lulled to sleep the previous night. The sacred baths were given to the God once, twice, or thrice, on the three important parts of the days, namely early morning, mid-day and evening.

In the case of some temples dedicated to Vishnu the the sacred bath was given thriee a day, but in other cases, the bathig ceremony was not the normal type performed daily but done at intervals with special oils etc. The bath was also performed with milk, ghee and oil etc. But finally it was completed with the auspicious water (Tirumanjana). Where there was no river or good tank, the water was brought from a river in the nearby village. This water was mixed with perfume roots and flower buds.

(to be continued)

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TEMPLE WORSHIP
(continued)

In some cases the deity was given oil anointment daily while in other cases it was done twice a week on wednesdays and Saturdays. Garlands were prepared with which the deities were adorned. The deities were also provided with cloth garments, sometimes silks. These garments were periodically changed and new once provided. The deities were also smeared with sandal paste.

The inscription also gives an idea of the various foodstuffs offered to God during various parts of the day. From about the seventh century A.D. down to the present day the foodstuffs given to the deities are the same. Cooked rice of very high quality was the main offering. Cooked vegetables with various spices and varieties of dishes with sugar and spices are also mentioned. Sweet porridges, vegetable dishes are meant for special occasions. Tender coconuts, ripe coconuts, Plantains and sliced fruits were also offered. Good quality ghee was always given along with cooked rice. Betel leaves and arecanuts were offered and also camphor and wick lights were shown. What interests us most is the mention of various spices which were used in preparing various dishes and their quantity by measurement for each cooking. On festival days, and also on the natal star of the king or the chieftain special offerings of foodstuffs were made and scholars and poor men were fed. The poor were given food in pots which were covered with plaintain leaves.

Ganesa, Subramania, Jyeshta, Mahasasta each one of the Sapta Matrika group as Virabhadran, Brahmani, etc., which played minor roles, in the principal shrines of Siva or Vishnu also received regular offerings of food, etc. An inscription from Kolar refers to the God and Goddess-Yogeswara and Yogini-for whom intoxicants were also offered. Yaga or Homa was integral part of daily worship in temples and was performed three time a day. Provisions for ghee and fuel for the yaga was also made. When the food was offered three times a day, beating of trumpets and blowing of conch were also arranged. The daily worship was brought to a close with the deity lulled to sleep.

Festivals occupied a prominent place in the life of the people which the temple provided. Various festivals were conducted in a year of which the following deserve special mention. Vishuvayana Sankramana, Chitra, Thiruvadhirai festivals on all the months. Kartigai festivals and the great annual festival. That the Chitra festival was performed for seven days, is referred to in an inscription of the Pallava king Nrpatunga of 8th century A.D. That this seven-day festival of Chitra holds a great place amongst festivals is proved by numerous reference to it. It is described in detail in a copper plate inscription of Uttama Chola, the predecessor of Raja Raja I. The deities were taken in procession with gaiety and splendour. Raja Raja I refers to thirtyfour festivals to be performed in a year at the Raja Rajeswara temple of Tanjore, the most important being the annual festival which lasted nine days.

The festivals were begun with the hoisting of the sacred flag and on that occasion the deity was taken around the temple. Each day of the festival was supervised and financed by different individuals holding high status. The deities were taken around in procession as enjoined in Agamas. These different processions are mentioned in inscriptions; namely the procession around the temple, the procession around a small area, if it is a town, and around the village if it is a village (Grama pradakshina), and the grand

procession covering the entire city, (Nagara Pradakshina). If there was a request by any adjoining village, where the deity does not usually visit, then it was taken there as well. The car festival is also referred to in many inscriptions. To sprinkle the route of procession with water before the deity is taken, to hold parasol over the deity during procession, to carry festoons in the front, and to sing vedic hymns and thevaram as the deity is being taken in procession, are other details of interest as gleaned from inscriptions. The services of great musicians and drummers were secured during these festivals.

Dance, music and drama formed part of the celebrations especially during the nights. Dance dramas were conducted from the night following the grand festival, usually for three days. Both Sanskrit and Tamil dramas were enacted. The Sanskrit plays were called Ariyakoothu and were in the hands of people called Chakkais. The Tamil ones were called Tamil Koothu and were in the hands of Koothars. Dancing girls well versed in the delicacies of dance, performed dance to the accompaniment of music.

The temple as a whole was under persons well versed in agamas who were known as Maheswaras, Shivayogins or Siva Brahmanas in the case of Siva temples, and Srivaishnavas in the case of Vaishnavita temples. They alone were permitted to do the actual worship to the deities. In cases where an agamite was not available, one well versed in Vedas could be appointed as a special case. The singers of Tiruppadiyam and Divyaprabhandams also held a great place, and usually sang hymns during the three sandhis. There are a number of other temple servants, including the temple accountant and the manager. All temples had women folk and dancing girls on their roll. In one of his inscriptions, Raja Raja states that the dancing girl should be duly qualified in her duty. If she is not, then she should appoint one qualified for it. If she fails the temple reserved the right to appoint another. That was the case with reference to all professions attached to the temple. A knowledge of various aspects of Agamas was insisted upon for all the temple servants.

R. N.

DRINKING

Swiss economists say the damage alcoholism did their country last year ran into a tenth of the national budget, or 1,346-213,000 Swiss francs. The authors of a treatise entitled "The Economic Aspects of Alcoholism in Switzerland" contend that the country has 130,000 alcoholics, with incidentally, a total of 400,000 dependants!

SIMPLIFIED SPEECHES

Speech writers who prepare drafts for U.S. President Carter have been advised to keep them basic enough to be understood by ninth-grade school students. Even then, says the "U.S. News and World Report," the President edits the speeches to make them simpler.

FEWER ENGLISHMEN

Because of falling birth rates and mounting emigration the population of the United Kingdom is dwindling. According to Department of Health statistics announced in the Commons, before this year is out Britain's population will be under 56 million for the first time in the past five years. True, British demographers hope the population will start growing again after 1980!

FILTHY FILMS

U. S. Film star Roy Rogers, hero of many Westerns, said recently that he wouldn't ever let his horse Trigger, that is, if the animal were still alive, see the films now made in the U.S.A., so filthy and morbid are they.

Prohibition

Prime Minister Morarji Desai said without complete Prohibition there could not be socio-economic advancement of the people in the country, particularly the weaker sections of society.

Addressing a meeting of the All-India Prohibition Council at the Gandhi National Museum here, Mr. Desai said he was committed to Prohibition and would spare no efforts to introduce it But he wanted to consult the State Governments and others concerned with the problem before taking any step in this direction.

He said he had already asked Union Education Minister P. C. Chunder to study the problem of Prohibition in detail.

Mr. Desai urged the people to build up public opinion in favour of Prohibition He said many liquor shops had been opened in public places in Delhi and other parts of the country. The people would be justified if they launched peaceful satyagraha and picketing in front or the liquor shops which had been opened near educational institutions, places of worship and prominent public places against their wishes. Delhi being the capital of the country, should take a lead in the matter of prohibition. He already had talks with the Chief Metropolitan Councillor, Mr. Kider Nath Sahani, in this regard, Mr. Desai added.

He said he was not worried about the loss of revenue that the introduction of prohibition would result in. Every single pise earned by way of excise duty by selling liquor was ill-gotten and should not be spent on the development activities, Mr. Desai added.

Dr. Chunder, who also addressed the meeting, said that the Chief Ministers and the State Excise Ministers would meet here shortly to chalk out a programme for Prohibition since it was a State subject.

The All-India prohibition Council president, Dr. Sushila Nayar, said' women would stage demonstrations in all the State capitals in favour of Prohibition on September 11 and present memoranda to the Chief Ministers. Women from different parts of the country would assemble here the same day and present a memorandum to the Prime Minister and other Union Ministers, she added—

TAIL-WAGGING PRESS

July 17-Mr. C. R. Irani, Managing Director of the Statesman, yesterday complimented the Union Minister for Information and Broadcasting on initiating measures to ensure the freedom of the press, but said everything was not yet all right.

Speaking at the Study Circle, a non-political organisation in Calcutta, Mr. Irani said that constant vigilance and watchful eyes were necessary.

Dilating on the role of the press during the emergency, he said that no one should be surprised at the "poor performance" of the press during the fateful 20 months.

Systematic attempts were made to politicalise the press since 1969, if not earlier,

and the press collapsed quickly and "journalists collapsed readily" during the emergency.

The Government, Mr. Irani said, had adopted a "carrot and stick policy" towards the press, "softened" newsmen by showing them favours, sought to divide pressmen, and brought about rifts between newsmen and editors, and between editors and newspaper owners !

Mr. Irani said that in an attempt to "soften" newsmen, senior journalists were offered Government housing accommodation. "I am not against journalists getting housing facilities. But what about other sectors?"

"And what is less known is that journalists were even given access to Parliament's Cooperative Stores so that they could buy things not available in the market and at much less than the market price," he said

"So when the test came the press collapsed and journalists collapsed readily," Mr. Irani said.

He said that the "Mafia" gang of the emergency had found accomplices, and "some journalists were also in that despicable gang."

HORRIBLE REGIME

July 17-"What was Mrs. Indira Gandhi doing when 80 of my friends, including Mrs. Suchalatha Reddy, died in jail fighting her despotic rule, if she was not bent upon liquidating the Opposition", asked Mr. George Fernandes, Union Minister for Industries, addressing a public meeting in A.P. yesterday.

Reacting to the denial of Mrs Gandhi that there was any plan to liquidate the Opposition, Mr. Fernandes said that his own brother, though alive today, was dead for all practical purposes due to the "inhuman torture by the Government."

In the Turkman Gate are a of New Delhi, the Minister alleged 200 people were killed in the police firing, and hundreds of houses razed to the ground just for opposing the "forcible" sterilisation campaign. In Muzaffarnagar of U. P. hundreds of innocent people had been killed' simply for refusing to get into lorries for being taken for sterilisation, he added.

Mr. Fernades stressed the need for a radical restructuring of plan priorities and shifting the emphasis from big industries to villgae industries, so as to generate larger employment potential. He regretted that in spite of 30 years of so-called planning and progress under the Congress rule, 42 crores of people were now below the poverty line. Economically, the country was on the decline, and the number of unemployed which was only 80 lakhs 10 years ago, had reached a staggering figure of five crores today, and another 25 lakhs of educated young men and women were joining their ranks every year.

Attributing these problems to the "lopsided planning priorities" of the Congress regime under Mrs. Indira Gandhi, Mr. Fernandes pointed out that an investment of Rs. one lakh would provide only four jobs in the big industry and 20 in the small-scale industry. but 100 jobs in the village industry.

"What we need today is job-oriented village industries with the greatest employment potential." Prices could not be stabilised unless production is inscreased, he added.

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Yours Faithfully
Desh Raj Sharma

* * *

Most Respected Shriyut G. R. Josyer,

New Delhi 27
11-7-77

Please accept my respectful pranams and grateful thanks for your kind suppy of two issues of Rationalist which have supplied me with most eagerly sought information in respect of your unique personality, your vast learning and your great contribution to Deva-bhasha learning.

Meanwhile I managed to borrow from a library a copy of "Sanskrit Civilization" which is indeed a jewel of a book. You have done a most valuable service to India by composing in about 250 pages the achievements of our forefathers. This is the most inspiring book I have come across in my life of 8. years, and have formed an opinion that this book should be placed in the hands of all students in schools and Colleges, should be translated in all provincial languages. It should be made an important course of study in all institutions. If elder people study this book as a ritual daily instead of the Bhagavadgita, they will surely derive more benefit for improvement in life.

Yours Sincerely
Desh Raj Sharma

THE BLOATED BIG

The Tata Group heads the list of 20 top industrial houses given in a written answer in the Lok Sabha today followed by Birla. Mafatial and J.K. Group.

According to the list the assets of Tata Group rose from Rs. 505,58 crores in 1969 to Rs. 739.45 crores in 1974 Those of Birlas from Rs. 418.49 crores to Rs. 729.36. Details of other industrial houses are as follows (figures in crores of Rs.): Mafatlal 163.11/232.98; J.K. 81.94/186 36; Thapar 94.52/167.56; Bangur 102.48/164.26; ICI 124.59/160.92; Scindia 70.11/151.35; Shriram 109.56/144.09; ACC 121.97/140.96; Walchand 94.56/121.84; Larsen and Toubro 55.16/119.35; Kirloskar 57.23/113.28; Macneill and Magor 87.47/110.87; Khatau (Bombay) 54.80/107.89; Sarabhai 52.49/105.21; Kasturbhai Lalbhai 64.58/100.55; ITC 69.57/99.88; Mahindra and Mahindra 87.33/98.10; TVS Iyengar 38.33/94.26.

* * *

The fun of it is that 90% of these assets are borrowed public money from banks, L.I.C., I.F.C.N, and other gullible public investors!

Ed.

OUR PANCHANGAS

Gorur, Hassan Dist.
18-7-77

Pranams,

I am sorry for the delay in replying to your last letter. I gave a lecture on this subject at Gokhale Institute in the month of May 1977. A copy of the same is herewith enclosed. I have touched upon the subject chapter by chapter and I have explained in detail how the 5 year Yuga panchanga has been used by Valmiki and Vyasa in their great epics.

I will give you one example. Let us enalyse the word Purna Chaturdasi. Here both tropical and sydireal year is touched upon by Valmiki. Since he had stayed in forest for 14 years, the tropical year has come back by few days due to precession. Since Vasishtha was an advocate of tropical year, Rama feared that Bharatha may die in Shashsti thithi since tropical year ended at the end of panchami thithi. So he sent Hanumantha in advace of his arrival. But as he has to keep his father's word, he could enter Ayodhya only sideriality and so he enters Ayodhya in Saptami thithi Pushya nakshatra. Only astronomers could understand the beauty of these words.

After the advent of Varahamihara the Indian Astronomers changed over our panchanga to 4 year Yuga panchanga which is wrong-scientifically. Only the 5 year Yuga panchanga is the most correct one. I will give you one instance for eg., We have to perform Upakarma after July 22nd on poornami day. We have to perform Upakarma. for eg., this year the July 30th a poornima and on that day it is Sravana Nakshatra. Sravana masa can oscillate only from 100 degs to about 135 degs: and suppose the people perform Upakarma on August 30th Sravanamasa will not be there at all. Our luni-solar months like chaitra etc., are astronomical months and of course it oscillates due to Adhikamasa but it can oscillate only 15 degs. either way. Is this not a wrong way of doing things in India? All vedic scholars in India have lost touch with nature i.e., they do not observe at all the actual position of nakshatra and luni-solar months and we are celebrating every thing in a wrong way !

Of course I do not like to prolong this letter to a great learned scholar. Pleace go through the enclosed matter and if you want a shorter one I will try to send it in another one week.

With regards,
At your feet, I remain,

Yours Sincerely
G. S. SAMPATH IYENGAR.

P.M. ON SANSKRIT

Prime Minister Morarji Desai said in Poona that education in this country should be in the mother-tongue.

"We shall not be able to bring about the development of all our potential until our education given to every child from the beginning to the highest level is in the mother-tongue," he said.

Releasing for publication the second part of the encyclopaedic dictionary of Sanskrit on historical principles here this morning, he came down heavily on the imitation of the West in every thing.

"I hope we will soon make up for the deficiency in the country. That will be the task before us in the next few years," he said.

Maharashtra Governor Sadiq Ali presided over the function, which was held in the Deccan College.

The compilation of the dictionary, a gigantic project of lexicography, claimed to be the biggest of its kind in the world, has been undertaken jointly by the Sanskrit Dictionary Department of the Deccan College here and Poona University Department of Linguistics.

It has received financial support and patronage of the Central Government, the UGC, the Maharashtra Government, the UNESCO and the International Council for Humanistic Sciences (CIPSH).

The first part consisting of 7,000 Sanskrit words was released by the late President Fakhruddin Ali Ahmed on June 3, 1976. The second part has 8,000 words.

The Prime Minister lashed out at those who propagated that Sanskrit was a dead language. "Sanskrit is not dead, nothing can kill it. Even we, in our folly cannot kill it. That is the vitality of Sanskrit." he said.

Mr. Desai regretted that at a time when Sanskrit was increasingly becoming popular abroad, in its home however, people were not conscious or proud of its importance.

Describing Sanskrit as a unifying force in India, scholars in the country would do more research in their own language than in English. "Then only we will be recovering our full capacity and potential." he said.

Mr. Desai said Sanskrit was the oldest and ancient languge in the world. It was not "one of the richest," "but the richest of all languages."

"I do not know of any language which has got the magnitude and width of literature embracing all walks of human activities as is found in Sanskrit," he said, adding that enquiries had led him to believe that even the search of atom had its origin in the study of Vedas in Germany.

Lamenting that enough attention was not being paid to the task of regaining the importance to Sanskrit, "so necessary for the survival of this country," Mr. Desai ridiculed the fashion of imitating everything the West possessed.

He had no inhibitions in taking the best from the West. But it would be merely the imitation of the monkeys, "unless our foundation is not secure and steeped in our culture," he said.

"In this country, we are not proud or conscious of what we possess," Mr. Desai

said adding, "I hope we will soon make up for the deficiencies in the country. That will be the task before us in the next few years."

He cited the words "Gyana" and "Sanskrit" to illustrate the richness of Sanskrit language. He said that the word Gyana did not merely connote "knowledge". Its meaning constituted the cumulative sense of thought, word and deed.

The name "Sanskrit" itself meant refinement of culture. The very name of the language was the sign of sanctity and the best in culture. The names of all other languages in the world either represented the countries of their origin or tribes. Sanskrit thus surmounted the human and national boundaries, he said.

"And yet in this country, we are not proud or conscious of what we possess," he regretted.

Earlier, Mr. Sadiq Ali said in many parts of the world people were anxious to know about the ancient Indian heritage and they desired that India preserved this wealth.

Vice-Chancellor of Poona University D. A. Dabholkar welcomed the chief guest. Dr. A. M. Ghatage, General Editor of the dictionary, explained the scope of the project.

The Prime Minister on his arrival visited the scriptorium built for the dictionary. The editors and scholars associated with the project were introduced to him on the occasion.

"BETTER TO LOSE"

The British police took special precautions in preparation for Queen Elizabeth's Silver Jubilee. Scotland yard set up anti-pick-pocket squads, anticipating the arrival also of pickpocket gangs from other countries of Europe, South America and even Australia. A number of recommendations were drawn up for tourists. One of them advised people not to fight back. "It is better to lose the cash than suffer serious injury," it said.

WHITE, NON-WHITE

The racist authorities of Oudtshorn, a South African town near the famous Congo caves, recently ordered the parking space outside these caves to be divided in two, and to put up a "Non-white Parking Area" sign at one of them and a "White parking Area" at the other. "All we are doing is to make facilities at the caves conform with the policy of the government", said town clerk Mike Schultz. True, policemen on duty there wonder what to do if a white comes in a car driven by an African!

COSTLY

From birth to graduation from University-an American child costs its parents between $44,000 and $64,000, such is the conclusion arrived at by Prof. Thomas Espenshade of Florida University. He has calculated that even well-to do parents have to spend almost a third of their annual budget on the first child!

THE GENIUS

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"ವ್ಯಾಪಾರ"

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ಎಂಬ ಕೋಟ್ಯಾಧೀಶ್ವರನ ಕಥೆ : ಚಿತ್ರ ಪಟದಿಂದ ಕೂಡಿದೆ.
ವಿದ್ಯಾದಾಯಿನಿ : ಬೆಲೆ : 0-50

"ಮು॥ ಜಿ. ಆರ್. ಜೋಸ್ಯರ ಪರಿಚಯವನ್ನು ನಮ್ಮ ವಾಚಕರಿಗೆ ಹೊಸದಾಗಿ ಮಾಡಿಕೊಡಬೇಕಾಗಿಲ್ಲ. ಜೀವನಚರಿತ್ರೆಯುಂ ಪ್ರಸಿದ್ಧನಾದ ಕೋಟ್ಯಾಧೀಶ್ವರನದು. ಅತ್ಯಂತ ಮನರಂಜಕವಾದುದೆಂಬುದರಲ್ಲಿ ಯಾವ ಸಂಶಯವೂ ಇಲ್ಲ. ಪುಸ್ತಕವನ್ನು ಓದಲು ತೆರೆದಮೇಲೆ ಮುಗಿಯುವವರೆಗೂ ಮುಚ್ಚಲಾ ಮನಸ್ಸು ಬರುವದಿಲ್ಲ. ಕನ್ನಡ ಲೋವರ್ ಸೆಕೆಂಡರಿ ಮತ್ತು ಹೈಸ್ಕೂಲಿನ ಮೊದಲನೆಯಂ ತರಗತಿಗಳಿಗೆ ಪಠ್ಯಪುಸ್ತಕವಾಗಿ ಇಡಬಹುದು."

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RATIONALIST

WEEKLY

Founded : 1940

Proprietor & Editor G. R. JOSYER, M.A.,F.R.E.S.

VOL XXXVI No. 39 Monday 29-8-1977 [PRICE NP. 0-10

FROM HOLLYWOOD !

Hoollywood, California
August 8-8-1977.

International Academy of Sanskrit Research.
Mysore, India.

Gentlemen,

We are producing a documentary film on ancient civilizations, and would like very much to include your work concerning Maharshi Bharadwaja's book of "AERONAUTICS". I am writing to ask if you can provide us with motion pictures and/or still photographs of this book, especially the "Table of Contents." Naturally we will be happy to give your organization full credit in the sound track and in the film's titles.

Sincerely
PETER WRIGHT

FUNDAMENTAL RIGHTS IN THE DRAFT CONTITUTION

(We published the following 30 years ago. The criticism seems to hold good even today)

MAJOR DEFECTS

Mr. M. N. Srinivasan. B.Sc.HONS LL.B, Advocate, Bangalore, writes.

The Draft Constitution of India is being handsomely praised in all quarters. This is not unnatural, as it has been the work of very eminent men. But with all due respect to them may I say that this is more properly the time to offer constructive criticism of the Draft so that it will be as free from defects as possible, before we give to ourselves this regid written Constitution not easily alterable thereafter. With this object, pointed attention will be drawn here to only three major defects so that they may receive further consideration at the hands of the public and the Constituent Assembly.

1. Part III on Fundamental Rights is acclaimed as the most notable feature of this Constitution, intended to guarantee to the citizens the essence of freedom achieved after years of sacrifice. Clause (1) of Article 13 declares that all citizens shall have the rights of freedom of speech, association, movement, religious profession etc. This does capture the imagination of any one, as it ought to. But it is curious to find that the succeeding clauses of the Article so thoroughly reduce the content of these new rights that they will amount in the end to nothing better than what existed in the old days of British domination over us! These clauses are to the effect that the new rights declared in the Article (a) shall not affect the operation of any existing law or (b) prevent the State from making any law curtailing those rights. If existing laws, which are defined in Article 303, continue to hold sway over us, what is this right which the Constitution newly confers? Did not the citizens of India possess this sort of Fundamental Right even when they were slaves? Even assuming for argument that some very Fundamental Rights are granted, nothing precludes the State from taking them away by law. If any law of Parliament and not merely one which amends the constitution can curtail these rights, can they with any justification be called Fundamental Rights guaranteed by the Constitution? They will be no better than ordinary legal rights which can be given one day and taken away the other day! If it is really intended that the citizens should have the substance of Fundamental Rights, that too guaranteed by the Constitution, it is essential that clauses (2) to (5) of Article 13 should be modified omitting all reference to existing laws and adding a clause stating that the Fundamental Rights declared in Part III can be curtailed, if necessary, only by an amendment of the Constitution. Without this change, Part III will be conferring hollow and not Fundamental Rights on the citizens.

As if this is not enough, even a cursory reading will show that this part dealing with Fundamental Rights bristles with inconsistencies. Clause (1) of Article 13 is subject to clauses (2) to (5) of the same Article, and each of these Clauses begins with the words, "nothing in Clause (1) shall affect the operation of any existing law". On the contrary Article 8 declares in effect that all existing laws shall be void in so far as they are inconsistent with the provisions of Part III, namely Articles 7 to 27. This again cannot be reconciled with the provision to Article 27 in the same part. Futher, Article 8 (2) says that the State shall not make any law which takes away or abridges the rights conferred by this part, and con-

trary to this, clauses 2 to 5 of Article 13 say that nothing prevents the State from making any law restricting the rights conferred by this Article. A written constitution framed in this century can and ought to be free from such conflicting provisions which will not bring credit even to ordinary enactments.

(2) Articles 19 and 20 about Rights relating to religion provide another instance requiring closer examination. Article 20 professes that every religious denomination or even any section of it shall have the right to establish and maintain institutions for religious and charitable purposes. As already pointed out there is no guarantee that this will not be interfered with. On the other hand Article 12 (2) gives the State freedom to make any law throwing open such religious institutions of a public character to any class or section of the Hindus. Existing laws enabled Temple entry only. But the new laws can with impunity throw open Mutts and other like institutions as well. On a close examination, one will be sorry to find that the whole of part III guarantees the substance of Fundamental Rights to the "State," and only the shadow of it to the free citizens of India ! The least that should therefore be done is to specifically provide that rights of whatever nature, declared in this part III can be taken away only by an amendment of the Constitution and not by any law either of parliament or of a State.

3. The enlargement of entry 7 in the Concurrent List to include the entire personal laws of the Hindus is a serious matter which, it has to be pointed out, will not promote either fraternity among the citizens or the unity of the Nation. Unlike laws affecting property, personal laws touch each individual most intimately every minute of his life. It is also impossible for a body like the House of the people, in which each member is a representative of nearly a million people, to make laws of this class on which the happiness of the people specially depends. On the other hand the States comprising the Union are sufficiently big and yet compact enough for uniform personal laws being well made and enforced. This can be done by giving the subject of personal laws its proper place, namely the 'State List,' and it will better conduce to the promotion of the lofty aim of fraternity set out in the Preamble, rather than trying to promote it by forcing the entire 300 millions of Hindus to live under the same set of personal laws without any reference to any of the special needs of any section of them.

Further, placing personal laws under the 'State List will not come in the way of Parliament making laws with respect to this matter whenever the interest of the nation specially calls for it. Article 246 is in fact intended just to enable this. In the face of this enabling Article, there is no justification for placing the subject in the 'Concurrent List'. It is therefore hoped that entry 7 of the Concurrent list will be modified by transferring personal laws to the 'State List,' and a real cause for dissatisfaction of the largest number of citizens thus removed.

* * *

We also think that the Membership term should be 4 years only, and not 5 or 6. Power enjoyed too long petrifies, and becomes dominant, arrogant, and self-seeking and covetous. The havoc of the last two years was the result of the 5 year 6 year continuity of power. With neither fear of God nor adherence to Dnarmashastras, men become self-seeking, tyrannical and dictatorial, and seek to perpetuate their power. Therefore we conclude that the duration of the term should be 4 years only, and not 5 years or more.

Editor.

LURN TO REED FONETICALLY

Having spent a lifetime doing what comes unnaturally—spelling English the accepted way—Edward Rondthaler at the age of 72, devoted the rest of his days to a second opinion.

"Whi not give the next jeneraeshun a brack, and let them lurn to reed th ezy wae furst?" he asked, in print suiting letters to his words.

If Johnny can't read, he suggested the fault may lie less with Johnny, than with English spelling, which treats sound as a suggestion rather than as an order. His solution is not to harass Johnny, but to harness machines that will print English the way it sounds.

Eezyer sed than dun?

Not at all, replied Rondthaler, who is an expert on printing. He pioneered in the development of photo-lettering; for almost 40 years he headed Photo-Lettering Inc., New York's largest photo-lettering studio, a place he calls "world alphabet headquarters" since it stocks about 10,000 designs of the English alphabet.

Fifteen years ago, for amusement and not for profit, Rondthaler began toying with simplified versions of the spelling he characterised as "graphic stutter." I knew something about phonetics as a singer and through attempting to cure my stammer, he said "and I certainly knew about typography."

He decided that previous visionaries had failed because their reforms required people who had learned spelling so laboriously, to relearn it with additional labour.

The Rondthaler solution was to complicate life slightly for machines and simplify it for readers. A keyboard operator punching tape for the proto-typesetter—today's prevalent printing system—would feed the tape into a photo-print-out unit programmed with a simplified version of each traditionally spelled word.

Rondthaler compiled a vocabulary of 44,000 simplified spellings, and joined forces with Edward Lias, head of the computer centre at Ocean Country College in Toms River, N. J.

It began producing printouts in Soundspel, a revised orthography not designed to outdate the world's stock of English books. Diligent yung stoodents hoo need to refer to oelder buuks will lurn to reed them," Rondthaler insisted in the printout. "It will be no harder for an advanst stoodent to lurn to reed 1977 English in 1987 than it is for children beginning skool in 77 to lurn to reed and rite our craezy English as we spel it todae!"

"There are 21 million adults in America who can't fill out on employment application," he said in an interview. "There are 700,000 high school dropouts each year, and 90 per cent of them have very serious trouble with reading and writing."

As he elaborated in print, the result was "jooveniel delinquency, criem in the steets, hard cor unemployment and poverty...thoez eevilz that dropouts get mixt up with."

"Foenetic spelling will mack reeding and rieting neerly automatic for everybody," he argued.

That kind of optimism has inspired reformers for centuries. Theodore Roosevelt plumped for simplification. George Bernard Shaw endowed it, and Col. Robert R. MCormick, the newspaper publisher, even decreed it. Britain has its simplified spel-

ling Society, and America its Phonetic Spelling Council.

Although some newspapers and even a few book publishers have pioneered with inadvertent simplifications, the national problem requires organised effort, Rondthaler said. If Congress can mandate reduction of atmospheric pollution, why can it not purify the orthographic environment by legislating a system such as Soundspel?

As Rondthaler found, getting this simplified message across was not easy. "I don't care what simplification we get eventually," he said. "I'm suggesting a method here that uses our 26 letters That's the only one our printers will accept–I know that—and it's the only one that has a chance with the public.

THEIR RIGHT

More than 10 per cent of Spain's population, about four million people, are over 65 years of age. As pointed out at a special symposium in Madrid, the overwhelming majority of them live in wretched conditions. Only one in four gets a pension, which comes to a third of the lowest wage. Four out of every five Spaniards of 65 and over, writes the newspaper "Diario-16", consider themselves outcasts. Their only right is to wait for death!

DOCTOR CROOKS

As if there weren't enough gangs of thieves, robbers and plain crooks to cope with in Rome, its police recently discovered another kind of gang-of doctors, Fourteen of them had got together and ultimately robbed the Enpas sick fund, one of the biggest in Rome, of almost 5,000 million lire! No, they din't crack any safes. They simply made out prescriptions for very expensive medicines and passed them on to 'their' druggists. And the latter regularly billed the fund for the medicines allegedly provided and divided the money with the doctors. To increase their "incomes", the crooked doctors began to extort money from pharmaceutical firms for making out prescriptions for their expensive preparations!

TRADITION

Teacher Francis McDonagh of Camden (England) was charged in court with 'threatening behaviour." He threw an egg because he had been disgusted at marchers' racialist banner and their singing of the nazi song "Horst Wessel". He was granted an absolute discharge, but not because the magistrate sympathized with his feelings. "Egg-throwing", the latter said "is a time-honoured tradition in British political life".

OLD PEOPLE

Adults usually buy toys for their children or grandchildren, but at auctions recently held in some West European countries, the United States and Japan, they bought them for themselves! About 12,000 toys made before World War II that had remained unsold were put up for sale. Some old people apparently liked them more than they did when they were young. A Mickey Mouse organ grinder made in about 1930 fetched £ 1,800!

SANSKRIT CIVILIZATION

by

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FOUNDER

International Academy of Sanskrit Research.

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"ADVANCED NATIONS"

Some Snapshots

The Tampa Tribune has published the following three letters from American teachers, Memphis, Tennessee: "I've taught school for 25 years. These last five years have been the worst. Everything that isn't nailed down disappears! The language in the halls and classrooms is unprintable (P.S. Our students are from five to ten years of age). Bryan, Texas: "Most teachers are so worn out trying to maintain discipline they have no time or energy for teaching!" Chicago: I am a teacher who is also ready to quit. I have a nervous stomach from the fist-fighting in my classes! Last week a student pulled a knife on me! It's a nightmare!"

* * *

Many young people in Switzerland wonder whether it is worthwhile to formalize their union as husband and wife. Under the system existing in the country, if both husband and wife work, their salaries are combined, and they automatically move into a far higher tax bracket. So is marriage "punished" by the Swiss tax man!

Bridge, a card game elevated to the rank of intellectual sport in Western Europe, is especially popular in Italy. The Italian Bridge Federation has 13,000 members and its teams have been winning more European championships than any other. A scandal has now erupted. A tape-recorded phone conversation revealed an alleged conspiracy to cheat during tournaments with the help of a secret code whereby a player is able, by the way he is holding a cigarette and moving his head, to signal to his partner what hand he has! The team affirms that the tape-recording was the handiwork of one player, because he had not been included in the national team!

* * *

All his life Bob Broadbere dreamed of making the Guinness Book of Records. He finally did. Near his home at Honiton, he parachuted from a plane from an altitude of only 500 metres. The only damage was his broken glasses. What is sensational is that the record holder is 85 years old!

The winner of a recent Fantastic Record Games held near Paris was Jacques Lotti. Appearing under his stage name of Monsieur Mangetout (Mister Eat All), he bested another eccentric who dealt cards and shaved himself with his feet! Armed with a saw, pliers and a file, Lotti demolished his bicycle and gulped it down bit by bit before a crowd of spectators It took him two weeks to do it. He saved the best part for last "The chain", he said, "is nice and greasy and has the best taste!"

* * *

The British Ministry of Education, according to the London Daily Mirror, is studying the question of whether or not children should be paid a little for attending school The reason is that many parents make their children leave school and get odd jobs to help the family along. If the plan goes through, teachers will envy pupils. According to the National Union of Teachers, the number of unemployed among the newly-graduated school instructors will reach 40,000 by this September!

* * *

According to the West German newspaper Die Welt, a youth hostel in Harz has had the following notice put up: "Americans are kindly asked to come in before 2 a.m, the Germans not to get up before 6 a m, the Italians not to sing after 10 p m., and the Swedes not to bring girls with them".

* * *

The roof of the famous Breara Art Gallery in Milan, which has some unique paintings and frescoes by Raphael, Titian and Veronese, leaks when it rains, and so the government appropriated 200 million lire to repair the building. At the last moment, however, the money was turned over for the maintenance of the city's San Vittore prison! This being the case, some art lovers say, why not send the old masters to jail? The roof there does not leak and there is less chance of their being stolen;—since the end of World War II some 45,000 works of art have been stolen from Italian museums!

* * *

"Cough for clean air" is the latest lobbying tactic of American environmental groups. They are asking members to call their Congressmen and cough into the receiver as an expression of support for clean air legislation!

* * *

London police chiefs are cautiously optimistic: last year the rate of increase of serious crimes had fallen off somewhat as compared with 1975! Their optimism, however, is not shared by the victims of criminals. There were almost half a million serious crimes perpetrated in the British capital in 1976. The number of persons attacked in the open air increased by 50 per cent. Sixty thousand London houses were burgled, and nearly half the burglars were youngsters aged between ten and sixteen! The policemen themselves suffered too—more than three and a half thousand of them were injured!

* * *

The EEC Commission decided to help Italian and French fruit farmers who were suffering from declining prices and ordered the destruction of 6,300 hectares of orchards in Italy and 3,900 hectares in France. The results of such "aid" soon made themselves felt: imported South American pears appeared at the city markets of these two countries!

* * *

The heads and teachers of schools in Birmingham (England) are worried by the increase in the number of pregnant schoolgirls aged 14 to 16 years. A recent poll

among girls of senior forms, says the Daily Mail, revealed that most of the expectant mothers did it for only one reason—not to go to school!

* * *

Rampant crime in the West is increasing the demand for bodyguards. And demand engenders supply. The West German newspapers, Frankfurter Allgemeine and Main-Post, have carried the following advertisement:

"Loyal gorilla, disciplined, knowing how to behave in society, athletic build (.9 cm), secondary, education, studied medicine, military training, fluent English, French and German, much travelled, offers services to elderly persons as bodyguard for trips abroad. First-class references. Serious offers only."

"Bodyguard with many years' experience offers services. Prepared to guard you at home and on trips by car, train and ship. No pleanes."

SCIENCE, EXPLAIN

What would you do if you woke up one morning and found that you were blind? It happened recently to bus driver Ernest Boddy, and for a fortnight he lived in his new world of darkness. Then, after he had poured out his life story to Stockton-on-Tees psychaiatrist Dr, McGilp, including the tale of how he had fatally injured a small girl on his bus route, he regained his sight just as suddenly as he had lost it.

According to Dr. McGilp, the blindness was due to his mind's subconscious reaction to the accident. But was it? Nature works in a queer way!

Take the case of John Hornsby, an eighteen-year-old machinist. She had been blind from birth until, after stepping into an over-hot bath one day, she miraculously regained her sight!

Coincidence, you say? Then let little four-years-old Catherine Whitfield of Sunderland tell you other-wise. At the age of one, little Catherine fell down the stairs at home. When she was picked up it was found that she had lost the sight of her left. eye. It was feared she would never regain her sight in that eye, but once again fate-or Nature—dramatically intervened. She tumbled down the very same flight of stairs—and completely recovered her sight again!

But it would take more than that to shake Mr. Harold Buriston, of Twickenham, Middlesex. He went into hospital for a serious operation, his life was saved, but it was found he had lost his power of speech, until, quite recently, he was stung by a bee, and he suttered a few words which aren't in the dictionary! He had, however, regained his voice and is speaking quite normally to-day!

For two years a Southend man completely lost his memory. He could remember things that had occurred before the first World War but nothing else. Doctors and friends tried to cure him but to no avail. Then walking down a suburban street, he was almost knocked over by a lorry. In that instant, his memory returned! It might have been shock. But again, was it?

A cripple who had been unable to walk normally for over ten years had a frightening nightmare. He woke up in horror, scrambled out of bed, and ran several yards quite normaliy. He has had no further trouble with his walking since!

Coincidences? Fate? I wonder. Nature (science?) works in a queer way! I. D. L.

SCIENCE, EXPLAIN

The vicar of Higham Ferrers, Northants, was not a superstitious man. Yet when he first came to the 800-year-old church seven years ago, and tolled the treble bell, did he know he was sounding his death knell?

Ancient legend tells that when a newly-installed vicar of Higham Ferrers sounds the bell it foretells how many years he will remain there. On an October morning seven years ago, he tolled the bell....seven times. And this year, on the exact anniversary, at 10-15 a.m, the luckless vicar died!

Was it coincidence? Did the sixty-year-old Rev. Harold Hoar self-hypnotize himself to death?

Let's just glance at the amazing parallel in the case of a miner who was accidentally killed at Ripley Colliery, Derbyshire. on July 21st, eleven years ago. On the ominous anniversary each year his father always refused to go down the pit. But on July 21st this year, the dead man's brother went down the same mine. And at the hour of his brother's death, to the exact minute, he was crushed and killed by a fall of stone!

The verdict was misadventure. But add this now to a less fatal coincidence. At 4.45 p.m. on August 5th, 1952, a gardener was digging in the garden of a house at Sidcup, Kent, when he found a Yale key.

He took it to his widowed employer, Mrs. Dorothy Seymours, and she compared it with an identical key she had kept for eight years without using. "This must have been my husband's key," she said. He had it in his pocket when he was killed by blast from a flying bomb just eight years ago to-day!"

And the time of the bomb? It had been at 4.45! The house had been blasted, the very door and lock changed, but fate still twisted the key-rings. Coincidence .... at million-to-one odds? Or was it a sign?

One more incredible story. In the year 1820, a man named John Newton was sentenced to death at Montgomery for highway robbery. To the judge, Newton said calmly "I am entirely innocent of this charge. I ask God to proclaim my innocence to all the world. If I am innocent grass shall not grow on my grave till a hundred years be past!"

On the morning of his execution a terrible storm shook the town. As he mounted the scaffold torrential rain fell: but as he died.... so did the storm!

And it is a fact that for more than a hundred years nothing would grow on his grave. Rose trees were planted by experienced gardeners, but they always withered and died. Grass seeds failed to germinate. Yet, since 1941, a thin pattern of grass has often appeared on John Newton's grave, grass that takes the form of a cross!

R. G. D.

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ಜಯಂತ್ಯುತ್ಸವ ಸಮಿತಿಯವರು

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ಗಿಲಕ್ಷಿನೇ ಜಯಂತ್ಯುತ್ಸವಕ್ಕೆ
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ಅವರ ಕನ್ನಡ ಗ್ರಂಥಗಳು

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RATIONALIST

WEEKLY

Founded : 1940

Proprietor & Editor G. R. JOSYER, M.A.,F.R.E.S.

VOL XXXVI No 41 Monday 26-9-1977 [PRICE NP. 0-10

Manchester, England.
2-9-1977.

Dear Sir,

I would like to purchase the English translation of "Aeronauties by Maharshi Bharadwaja," if this is available. I understand that this particular author gives details of Aeronautic skills some of which have taken modern man thousands of years to rediscover.

I am at present studying to learn more about man's ancient past, much of which has been valuably preserved in Sanskrit writings such as this. If the requested copy can be obtained, I would be much obliged if you could advice me as to its cost, in order that I might forward it on to you.

Yours truly
R. David Lee

Mr. R. David Lee
Manchester.

OUR REPLY

19-9-77

Dear Sir,

I thank you for your enlightened interest in the book "Aeronautics by Maharshi Bharadwaja". I enclose the notices relating to the volume. It is nicely got up, and contains Sanskrit original, English translation, and charts.

Man with full faculties has been many millions of years old, with each generation contributing to civilization. So Civilizations rise and, in course of time, set, like Empires, but with longer epochs.

Curiously, of all civilizations, Indian civilization has left behind many visible outputs, which the whole world can claim as its heir-loom. The more we cherish it, the better we shall feel !

With Good Wishes
I am Yours Sincerely
G. R. Josyer.

HERBERT SPENCER

[Going through some old papers we lighted on the following letter by the noted Indian revolutionary, Shyamaji Krishnavarma, published in 1904 by the "Mysore standard" published by two unaided pioneer Journalist brothers of the State, M. Gopaliengar and M. Srinivasiengar. Shyamaji Krishnavarma's name had reached our ears in boyhood as a violent Indian revolutionary working from London and Paris. Later in Sir valentine Chirol's notable volume, "Indian Unrest", we found several references to him, which we wish to reproduce.

Our first book, "Sociolgy" published in 1926 was based on Herbert Spencer's remarkable volume on the subject. Editor.]

To
Sir William Wedderburn, Bart., &c,.
Solesun Camp, Indian National Congress,
Bombay.

9 Queen's Wood Avenue,
Highgate, London, N.
December 8th 1904.

Dear Sir,

Having the privilege of your personal acquaintance and knowing that you are going from England as a delegate to the forthcoming meeting of the Indian National Congress at Bombay, I venture to request you to bring to the notice of my countrymen assembled on that occasion, and through them to the educational institutions in different parts of India, that in memory of the late Mr. Herbert Spencer the first anniversary of whose death I solemnly observe today, I propose to found five Travelling Fellowships to be called the "Herbert Spencer Indian Fellowships", of the value of Rs. 2,000 (two thousand) each, for enabling Indian Graduates to finish their education in England and to qualify themselves for an independent profession. I also propose founding an additional Fellowship in memory of the late Swami Dayananda Sarasvati, founder of the Arya Samaj. Two Fellowships will be awarded in the year 1905, and a like number in the years 1906 and 1907, making six altogether. At the expiration of three years, if my scheme proves successful, I undertake to make a permanent endowment which will yield the requisite sum. Full particulars as to the mode of election and other incidental matters will be published hereafter; but I may mention one of the conditions attached to my proposal, viz: that an Indian Gradaute holding a Fellowship under this scheme shall not accept any post, office, emoluments or service under the British Government after his return to India. I have imposed this condition being thoroughly convinced of the observation of Socrates to his Judges, that "he who honestly strives against the many lawless and unrighteous deeds which are done in a State and fights for the right, must have a private station and not a public one."

I may be permitted to add a few words about Mr. Herbert Spencer's claim to the gratitude of India. No scholar or statesman, to my knowledge, has so sympathetically and courageonsly pleaded the cause of India as Herbert Spencer, whom Darwin found "twenty times his superior", and who, in the opinion of Grant Allen, "possessed the finest brain, and the most marvellous intellect ever yet vouchsafed to human being!" It was Herbert Spencer who strongly condemned many years ago the continuance of "the cunning despotism which uses native soldiers

to maintain and extend native subjection", of "the grievous salt-monopoly," and of "the pitiless taxation which wrings from the poor ryots nearly half the produce of the soil". It was Herbert Spencer who collected proofs to show particularly in reference to India that by the English "all conquests and annexations are made from base and selfish motives alone". It was again Herbert Spencer who called the British a "Sociophagous" or Society-eating nation for affording opportunities to "the many who, in the East, tacitly assume that Indians exist for the benefit of Anglo-Indians"! And finally, it was Herbert Spencer who perceiving the best interests of England and India, saw no crime in the endeavour of the Indians to throw off the foreign yoke, and who entertained no doubt that, "had the East India Company been denied military aid and State-conferred privileges, both its own affairs and affairs of Hindustan would have been in a far better condition than they now are".

The memory of such a true and disinterested friend of India, I submit, ought to be gratefully honoured and respected by every Indian having his country's welfare at heart.

In conclusion, I hope that what I have stated above will meet with the approval of my countrymen, and that you will kindly read this letter at the next session of the Congress.

I am, Dear Sir,
Yours faithfully,
SHYAMAJI KRISANAVARMA

ADVANCED NATIONS

Some snapshots

Another bribery scandal has broken out in Washington. This time it involves an influential Democrat Congressman, who as chairman and then vice-chairman of the House Agriculture Committee, has had substantial influence on sugar legislation. In this capacity, it transpires, he has been taking good care of South African sugar interests! And the South Africans, in their turn, have been secretly giving him campaign funds and doing him other favours, such as providing him with airline tickets and free executive jet flights abroad!

We are not behind, are we?

* * *

Reg Maybridge of Burnham, England, waited patiently for six years for the insurance premium for his damaged car. The company he had insured it with had crashed and the liquidators decided to pay out at least part of the claims. A while back Maybridge received a cheque for one penny! Ragged by friends who kept asking him how he intended to spend it, he framed the cheque and hanged it in the toilet at his home!

* * *

The Swedish authorities have decided further to restrict trade in alcoholic drinks, and have outlawed "middle beer". Many Swedes are sceptical about this new attempt to protect the citizenry from the perils of alcohol. Despite all previous measures, the problem remains acute. Suffice it to say that a recent survey has shown that 90 per cent of high-school students drink, and often, "mainly to get drunk"!

* * *

The wrangle over the will of Michele di Vincenzo, an Italian lawyer who died in 1871, is going on to this day. A court in Messina recently began a new hearing. In the 106 years, the heirs—three generations of them—have gone to court twenty times and there have been 200 sessions with the participation of eighty lawyers and thirty magistrates!

WHAT A MAN!

The Hindi Department of the Bangalore University invited a very unusual person to address them recently.

He was a 68-year-old Belgian Roman Catholic priest who was introduced to the Hindi postgraduate and under-graduate students as one of the great authorities on the Ramayana.

The Priest, Dr. Commile Bulcke, came to India in 1935, five years after he had joined the Jesuit Order after taking a degree in engineering from the University in Louvain.

Two days after he arrived in Ranchi, Fr Bulcke had begun to learn Hindi! He took a B A in Sanskrit from the Calcutta University in 1945, M.A. in Hindi from the Allahabad University in 1947, and from the same University a D. Phil for the his thesis in Hindi on "Ram Katha" in 1949!

The white bearded, frail-looking scholar with a twinkle in his blue eyes, said the decision to learn Hindi was made easier for him because of his background.

"In Belgium we have a language problem. The northern areas and the majority of the people speak Flemish, but French was the dominant language for purposes of Government and education.

"The Flemish, to which I belonged, changed all that, and it is now possible to have complete education in Flemish."

When he came to Ranchi he found that the people tended to despise their own language because of their attraction to English, much to the detriment of their intellectual life, and the intellectual development of their children. There was also a rich-poor dichotomy based on knowledge of the English language.

Once he plunged into the study of Sanskrit and Hindi, he found the fascination of Tulsidas and Valmiki irresistible!

"The moral values of Valmiki are such that no other ancient literature can equal them. In moral terms Homer is a pigmy compared to Valmiki, Dr. Bulcke said.

"There is a marvellous simplicity about the language which the people of those times understood and transmitted from village to village orally.

"In addition, there is the tremendous glorification of human and conjugal love in Valmiki, and beautiful descriptions of nature." he said.

For 30 years now he has been talking to audiences about the beauty of the works of Tulsidas and Valmiki.

Since 1950 he has been the Head of the Hindi and Sanskrit Departments of the St Xavier's College, Ranchi.

His "Ram Katha" in Hindi has been printed three times and has been translated into English and Malayalam, and a Kannada translation is under preparation, he said.

He has also compiled an English-Hindi dictionary of 900 pages, which has gone into a second edition. He has compiled an English-Hindi technical dictionary, and has translated the New Testament into modern Hindi.

In English, he has written a book on "The Theism of Nyaya Vaiseshika" which has been published by the Oriental Institute, Calcutta.

Dr. Bulcke is a member of the Central Hindi Committee, the U. P. Hindi Samsthan, and the Bihar Rashtra Bhasha Parishat. As a member of the last-named body, he was instrumental in having the Kamba Ramayanam rendered into Hindi!

Awarded the Padma Bhushan in 1974, Dr. Bulcke, who is an Indian citizen now, went as an official Indian delegate to the Second World Hindi Conference in Mauritius last year.

* * *

Dr. Bulcke's example should make modern Indians ashamed of themselves! Ed.

MICROMINIATURIST

Seventy elephants and their drivers are seen walking over a bridge which is—10mm long. The entire procession is sculptured on a single human hair. This is a recent work by Eduard Kazaryan, a well-known Armenian microminiaturist. Nothing short of a microscope can help one penetrate the world of his micromiracles! One of his works is a gallery of 62 portraits of outstanding philosophers, poets, scientists and composers, rendered in oil on a 6 mm long hair! In another work the artist "placed" within a human hair a stadium where a football game is being played! The figures of football players are made of microspecks of precious stones.

* * *

ELECTRICITY FROM HOT-WATER

A Lake in the Chelyabinsk Region of the Urals is known locally as Sweet Water since its water really is sweetish. Items can be washed in its water without soap, and even oil stains are easily removed! Chemists found that the water has a strong alkaline content with soda and sodium chloride. The sweet taste comes from the soda.

A Soviet Geothermal Corporation may be set up to develop the use of subterranean hot water as a source of electricity.

Discussions are taking place on setting up the corporation, which would be responsible for carrying out research, prospecting and construction of geothermal complexes.

Geothermal electricity sources may be a viable sousce of power in several parts of the Soviet Union.

A big new station, now being designed for the Kamchatka region of the Soviet Far East, is expected to be able to provide electricity at a quarter of the price of an ordinary thermal power station!

Thrown out of the country by Vietnamese patriots, former Saigon puppet Premier Nguyen Cao Ky has settled down in the United States. What is this so-called statesman who did good business bartering away the South Vietnamese people's interests doing now? He is back in business, it is reported. Putting the money he embezzled while in office into circulation, he has opened a liquor and delicatessen store in in suburban Los Angeles. His wife attends to customers while he himself works the cash register!

* * *

Miss Annabel Wellesley-Colley, a descendant of the Duke of Wellington, has again challenged Bath city planners by painting her front door bright yellow. She had done the same thing six years ago, irritating some local councillors who interpreted her extravagance as an affront to public tastes. The Dispute over the door ended in a public inquiry, but the yellow paint faded and no action was taken. This time Councillor Fred Gilbert has suggested the Council should let the matter rest, and let the yellow door stay, stressing that last time this yellow door became a tourist attraction!

* * *

Dr. Edward Shev, a San Francisco psychiatrist, has screened and counselled thousands of police officers in the last thirteen years. His conclusion? Only 5 per cent of all police are "natural cops," men and women who know how to handle both the work and pressures of their job, 60 per cent are "treatable" in that they perform their duties well most of the time, and 35 per cent are "untreatable", men and women whose personalities are not suited to police work! They are "really dangerous" he says.

SANSKRIT CIVILIZATION

by

G. R. JOSYER. M.A. HONS. F.R.E.S. M.R.S.L.

FOUNDER

International Academy of Sanskrit Research.

New Delhi
11-7-77

Most Respected Shriyut G. R. Josyer,

Please accept my respectful pranams and grateful thanks for your kind suppy of two issues of Rationalist which have supplied me with most eagerly sought information in respect of your unique personality, your vast learning and your great contribution to Deva-bhasha learning.

Meanwhile I managed to borrow from a library a copy of "Sanskrit Civilization" which is indeed a jewel of a book. You have done a most valuable service to India by composing in about 250 pages the achievements of our forefathers. This is the most inspiring book I have come across in my life of 80 years, and have formed an opinion that this book should be placed in the hands of all students in schools and Colleges, should be translated in all provincial languages. It should be made an important course of study in all institutions. If elder people study this book as a ritual daily instead of the Bhagavadgita, they will surely derive more benefit for improvement in life.

Yours Sincerely
DESH RAJ SHARMA

SANSKRIT WISDOM

By G. R. Josyer,

Member, Royal Society of Literature, Gt. Britain.

"Sri G. R. Josyer, who is a well-known scholar and writer, has given us this work a treasury of the great ideas in our Sanskrit literature. The author has given to us a garland of diverse flowers of ethical and spiritual wisdom. But he has not stated where he took each of the flowers. I shall quote a few of them."

"Just as gold is judged by four tests, rubbing, cutting, heating and beating, man is judged by four tests, his manners, qualities, actions and munificence."

"I do not look on any one as my own or anyone as aliens. Therefore I live happily."

The author enumerates all the 64 taditional Indian Arts (Kalas). He concludes with precious sayings on Government and Yoga.

"If the king be an enemy of virtuer, morality and strength, people should desert him as the ruinor of the State."

Dewan Bahadur K. S. RAMASWAMY SASTRY,
in the "Hindu", Madras.

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From "INDIAN UNREST"

by Sir Valentine Chirol

"INDIA HOUSE"

"The most dangerous organization outside India was unquestionably that which had its headquarters at the "India House" at Highgate. It was there that Dinghra appears to have concocted the plot which resulted in the murder of Sir W. Curzon Wyllie and Dr. Lalcaca, and though the London correspondent of the Kal, Vinayak Savarkar, who was arrested this year in London to take his trial on the gravest charges at Bombay, magnified the success of the plot by describing its chief victim as "the eyes of the Secretary of State through which he saw all Indian affairs," there is some reason to believe that Dinghra expected to find at the reception another Anglo-Indian official whom the "extremists" were particularly anxious to "remove," and only in his absence struck at Sir W. Curzon Wyllie There is reason, too, to believe that it was from this "India House" also that came both the idea of murdering Mr. Jackson and the weapons used by the murderer. Though students from all parts of India were enticed into the "India House," the organization seems to have been controlled by Deccan Brahmans, and in the first instance by Shyamji Krishnavarma, who founded scholarships in connexion with it to honour the Indian "martyrs" executed for murderous outrages in India. When the authorities in London very tardily awoke after the murder of Sir W. Curzon Wyllie to the dangerous nature of this organization, to which The Times first drew attention in the spring of 1908, it was still controlled from the Continent by Krishnavarma, who had retreated to Paris long before, leaving his lieutenants to carry on his campaign amongst the young Indian students. The "Indian Sociologist" itself continued to be openly published in London, and to advocate assassination, until the tragedy at the Imperial Institute led the authorities to take woefully-belated action in prosecuting successively two printers of the sheet, which was then transferred to Paris."

"That altogether considerable quantities of incendiary literature have been produced abroad and imported into India through these various organizations is beyond doubt Sometimes books like Savarkar's "War of Indian Independence of 1857"—in its way a very remarkable history of the Mutiny combining considerable research with the grossest perversions of facts, and great literary power with the most savage hatred—were bound in false covers as "Pickwick Papers," or other equally innocuous works Other seditious leaflets besides those for the incitement of mutiny in the native army appear to have come from America, whilst newspapers like the "Talvar" and the "Bande Mataram," which preach the same gospel of murder as Krishnavarma's "Indian Sociologist," are printed on the Continent of Europe. These papers are either smuggled into India in large parcels, or sent through the post in envelopes addressed by name to students in schools and colleges, as well as to school-masters, pleaders, Government employees, in fact, to all sorts and conditions of people who, for some reason or other, are supposed to be suitable recipients They naturally fall sometimes into quite the wrong hands.

The importance which the "extremists" attach to the maintenance of these channels of communication with India appears from the following extract from the March issue of the "Bande Mataram," which purports to be published in Geneva, and calls itself "a monthly organ of Indian independence":—

"We must recognize at present that the importation of revolutionary literature into India is the sheet-anchor of the party. It keeps up the spirit of all young men, and assures them that the party is living. We must therefore try to strengthen all groups of workers outside India. The centre of gravity of political work has been shifted from Calcutta, Poona, and Lahore to Paris, Geneva, Berlin, London, and New York. The Wahabi conspiracy of 1862 was completely crushed because there was no centre in foreign countries where the work could be carried on during the period of persecution. We must take this lesson to heart, that if we desire to hear more of the murder of British officials as a token of the progress and vitality of the party, we must strengthen and establish centres of work in many foreign countries. The circulation of revolutionary leaflets, journals, and manifestoes should be looked upon as a sacred duty by all patriots. We are not exaggerating the importance of this work when we use that expression. Let us look upon every leaf of revolutionary literature with almost superstitious veneration and try to make it reach India by all means in our power. For it is the seed of life of our people," &c.

"As to the importation of arms into India, the murder of Mr. Jackson, "another Nationalist fete celebrated at Nasik amidst the rejoicings of all true patriots," furnishes an occasion for similar exultation :—

"We know that the hero possessed Browning pistols. Now these pistols are not manufactured in India, but in Europe. How have they been imported by the revolutionaries? It is clear that this fact is a testimony to the efficiency of our organization and the secrecy of our activity. Besides, the imported arms are not the only weapons on which we have to rely. Daggers can be manufactured in India out of sharp nails to stab all vile agents of the British Government, English or Indian."

* * * *

VINAYAK SAVARKAR

"What are the secret forces by which these wretched puppets were set in motion? Their activity was certainly not spontaneous. Who was it that pulled the strings? There is reason to believe that the revolver with which the murder was committed was one of a batch sent out by the Indian ringleaders, who, until the murder of Sir W. Curzon-Wyllie, had their headquarters at the famous "India House," in Highgate, of which Swami Krishnavarma was was originally one of the moving spirits. Upon this and other cognate points the trial of Vinayak Savarkar, formerly the London correspondent of one of Tilak's organs, and a familiar of the "India House," and of some twenty-five other Hindus on various charges of conspiracy which is now proceeding in the High Court of Bombay, may be expected to throw some very instructive light.

THE ARYAS

In the Rawal Pindi riots in 1907 the ringleaders were Aryas, and in the violent propaganda which for about two years preceded the actual outbreak of violence none figured more prominently than Lala Lajpat Rai and Ajit Singh, both prominent Aryas. The immediate effect produced by their deportation in restoring order is in itself corroborative evidence of the share they were believed to have taken in producing lawlessness. Ajit Singh himself is at the present moment a fugitive from justice, against whom proceedings in absentia were instituted this winter in Lahore for translat-

ing and publishing seditious books that dealt with the making of bombs, the taking of life, the destruction of buildings. &c: In the course of these proceedings letters from Lajpat Rai were produced in Court showing that just about the time of the disturbances he had been in communication with Shyamji Krishnavarma, of "Indian Sociologist" fame, for a supply of books, "containing true ideas on politics" for the students of Lahore, as well as for assistance towards defraying the cost of "political missionaries" In one of these letters also Lajpat Rai, after remarking that "the people are in a sullen mood" and that "the agricultural classes have begun to agitate," adds significantly that his "only fear is that the bursting out may not be premature!" Lajpat Rai's correspondent was another prominent Arya, Bhai Parmanand, who, whilst he was professor at the Dayanand Anglo-Vedic College, was found in possession of various formulae for the manufacture of bombs, including the same manual that was discovered in the Maniktole Garden at Calcutta."

KRISHNA VARMA

"The large number of Aryas who have unquestionably taken part in the political agitation of the last few years certainly tends to corroborate the very compromising certificate given only two years ago to the Samaj by Krishnavarma himself in his murder-preaching organ. He not only stated that "of all movements in India for the political regeneration of the country none is so potent as the Arya Samaj," but he added that "the ideal of that society as proclaimed by its founder is an absolutely free and independent form of national Government," and Krishnavarma, it must be remembered, had been appointed by Dayanand to be a member of the first governing body in the lifetime of the founder, and, after his death, one of the trustees of his will."

REMEDY

"If we want to do any real and permanent good we must spread our nets as wide as the revolutionists have spread theirs. In Paris, for instance, Krishnavarma has set up, since he migrated to the other side of the Channel, an organization for waylaying and indoctrinating youug Indians on their way to England, so as to induce them to hold aloof from those who would wish to be their friends when they arrive in London. The number of Indian students abroad is bound to go on increasing, especially with the growing demand for scientific and technical education for which the provision hitherto made in India is regarded as inadequate. Indian parents and Indian associations that ought to know better are apt to think that, if they can only provide for a youth's travelling expenses, he will somehow be able afterwards to shift for himself. It is not infrequently the misery and distress to which he thus finds himself reduced abroad, that drive the young Indian into political recklessness, or, at least, render him peculiarly liable to temptation."

MIRACLES

"For his first birthday, Taras Cheririyenko received the book of ABCs. It was just what he wanted.

By the age of four months, according to "Health" magazine, the little genius from Leningrad had spoken his first words, "Mama, eat."

Since then, he's been learning the alphabet, and now, at the age of 14 months, he's reading newspapers !

A specialist writing in the magazine praised his parents—a sculptor and a skating coach—for not pushing him, and warned other parents not to try to make their children learn the alphabet before they are a year old."

1. The news of the prodigious baby who is reading newspapers at the age of 14 months when others of his age could hardly speak is really a wonder. The people are praising his parents because they think it is effort alone that can make wonders. But if that be so why they do not succeed in others? It is rather the boy's previous birth, his memories of past life, and above all God's grace that are working on him. No super-human effort can succeed in making a one-year-old boy talk and read newspapers ! But people are so vainglorious that they are very prompt in claiming personal achievements in any puzzling phenomenon which is really an instance of His mercy.

Readers of TRUTH have read so many cases of rebirth—that a boy or a girl is behaving completely different in some environments, he or she is speaking foreign tongue, narrating some incidents which he or she is not expected to know.

In this world every creation evokes wonder. The Creator works in manifold ways. We are awestruck, and a man having faith in Him only becomes more humble and feels his insignificance when he tries to comprehend HIS omnipotence.

Lest he feels his own insignificance and learns a lesson in humility which is really the only polish that makes mind a mirror to enable Truth in all its beauty and splendour to be reflected, a modern man must however make a frantic effort out of his pride to explain it away, totally forgetful of the fact how ridiculously foolish or nauseatingly nonsense his explanation actually is ! Miracles and mysteries are not uncommon in this world even today, and they are no doubt unintelligible and inexplicable to ordinary people. And often they are the testimonies of God's Infinite Grace. But vanity, empty inflated vanity, will often work wonders and must foolishly rush to build a pyramid on a point ! "

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From "INDIAN UNREST"

by Sir Valentine Chirol

THE PRESS

The Calcutta "Yugantar" argues that "sedition has a meaning from the Indian standpoint."

"If the whole nation is inspired to throw off its yoke and become independent, then in the eye of God and the eye of justice, whose claim is more reasonable, the Indian's or the Englishman's? The Indian has come to see that independence is the panacea for all his evils. He will therefore even swim in a sea of blood to reach his goal. The British dominion over India is a gross myth. It is because the Indian holds this myth in his bosom that his sufferings are so great to-day. Long ago the Indian Rishis [inspired sages] preached the destruction of falsehood, and the triumph of truth. And this foreign rule based on injustice is a gross falsehood. It must be subverted and true Swadeshi rule established. May truth be victorious!"

The "Gujarat" hails the Hindu New Year which is coming "to take away the curse of the foreigners":—

"Oh noble land of the Aryas, thou who wert so great art like a caged bird. Are thy powerful sons, Truth and Love, dead? Has thy daughter, Lakshmi, plunged into the sea? Or art thou overwhelmed with grief because rogues and demons have plundered thee? ["Demons" is the term usually affected by Nationalist journalists when they refer to Englishmen.]

The "Shakti" declares that:—

"By whatever names—anarchists, extremists, or seditionists, those may be called who are taking part in the movement of independence, whatever efforts may be made to humiliate and to crush them, however many patriots may be sent to jail, or into exile, yet the spirit pervading the whole atmosphere will never be checked, for the spirit is so strong and spontaneous that it must clearly be directed by Divine Providence!"

The following appears in the Kal (Poona):—

"We Aryans are no sheep. We have our own country, four religion, our heroes, our statesmen, our soldiers. We do not owe them to contact with the English. These things are not new to us. When the ancestors of those who boast to-day of their enterprise and their civilization were in a disgusting state of barbarism, or rather centuries before then, we were in full possession of all the ennobling qualities of head and heart. This holy and hoary land of ours will surely regain her position and be once more, by her intrinsic lustre the home of wealth, arts, and peace. A holy inspiration is spreading, that people must sacrifice their lives in the is cause of what has once been determined to be their duty. Heroes are springing up in our midst, though brutal imprisonment reduce them to skeletons. Let us devote ourselves to the service of the Mother. A man maddened by devotion will do everything and anything to achieve his ideal. His strength will be adamantine. Just as a widow immolates herself on the funeral pyre of her husband, let us die for the Mother!"

The Dharma (Calcutta) emphasizes specially the religious side of the movement:—

"We are engaged in preaching religion and we are putting our energy into this agitation,

looking on it as the principal part of our religion. . . . The present agitation, in its initial stages, had a strong leaven of the spirit of Western politics in it, but at present a clear consciousness of Aryan greatness and a strong love and reverential spirit towards the Motherland have transformed it into a shape in which the religious element predominates. Politics is part of religion, but it has to be cultivated in an Aryan way, in accordance with the precepts of Aryan religion."

Nowhere is the cult of the "terrible goddess," worshipped under many forms, but chiefly under those of Kali and Durga, more closely associated with Indian unrest than in Bengal. Hence the frequency of the appeals to her in the Bengal Press. The Dacca Gazette welcomes the festival of Durga with the following outburst :—

"Indian brothers! There is no more time for lying asleep. Behold, the Mother is coming. Oh Mother, the giver of good! Turn your eyes upon your degraded children. Mother, they are now stricken with disease and sorrow. Oh Shyama, the reliever of the three kinds of human afflictions, reliever our sorrows! Come Mother, the destroyer of the demons and appear at the gates of Bengal."

"ADVANCED NATIONS"

Some snapshots

Founded by Napoleon I to keep check on government spending, the French Chamber of Accounts regularly publishes reports on unjustified expenditure of public funds. This year it is the builders of a subterranean motor road through the Pyrenees who have taken the cake! Construction on the tunnel began nine years ago, but when it reached the border, where it was to connect with the Spanish section, the underground passageway, it was found, had "gone astray". The reason? The French builders had simply forgotten to coordinate plans with cheir Spanish colleagues!

* * *

When the U. S. President visits Plains, his home town in Georgia, reports "Newsweek", his helicopter usually lands on the airfield owned by his old friend, Tom Peterson. The latter used to charge $30 a day for the use of the field. When the President came to Plains in May of this year, Peterson raised the fee to $100, and just recently upped it again - to $200! He is not satisfied, however, considering it insufficient compensation. Even the President is beginning to feel the burden of rising prices!

* * *

A national poll conducted by the New York Times and CBS News reveals that 65 per cent of the Americans rated New York as a "poor" place to live in. Only 12 per cent said it was an "excellent" place to visit, 5 per cent replied that it was "good" to live in, and only one in every hundred polled called it "excellent" as a place to live in. The organizers of the poll did not say what the latter's annual income is!

* * *

The West German Frankfurter Rundschau has warned tourists going to or returning from Italy by night train that they stand in danger of being robbed between Milan and Florence. After the robbers had thrown

(Continued on page No. 5)

What are basic human rights?

By Jimmy Carter

President, United States of America.

In most ways, there is no such thing as a "typical American."

In ancestry, religion, colour, accent, cultural background—even country of birth —we are as varied as humanity itself. But if any one thing does unite us, it is a common belief in certain basic human rights.

In the eight months I have been in office, I have sought to weave a due regard for those rights into the fabric of our foreign policy. One of the incidental effects of this necessarily somewhat experimental effort has been a nationwide—indeed world-wide —debate on the nature of human rights and how best they may be advanced.

Defining human rights is a hazardous business. There is the danger of leaving out something essential; there is the equal danger of including things which, however desirable they may be, are not rights at all. The best definition I know—and certainly the most succinct—is the phrase Jefferson used in the Declaration of Independence: "Life, Liberty, and the Pursuit of Happiness."

The most basic of these is Life—the right o the integrity of the person. This is the tright of each individual to live unmolested and free of arbitrary execution tor-ture, or imprisonment.

There can't be any argument about this right among people of goodwill, no matter what their political ideology may be. It is the irreducible basis of the social contract, and a regime that systematically and repeatedly violates it ultimately forfeits its own legitimacy!

Jefferson's second "Unalienable Right," Liberty, encompasses the civil freedoms enshrined in many great documents, from our own Bill of Rights to the first half of the United Nations' Universal Declaration of Rights. The most important of these freedoms is freedom of conscience, with its corollaries, freedom of speech, and freedom of the press.

The third right is the Pursuit of Happiness, and it is a mark of Jefferson's particular genius that he phrased it in just this way instead of using the rather cold formulation of his day, "The Pursuit of Property."

In a modern context, most of us would understand the Pursuit of Happiness to include the right to a basic standard of material existence—to food, shelter, health care, and education. In international law, this third right—which is not so much a freedom as it is a matter of social and economic justice—finds expression in the second half of the Universal Declaration.

If defining human rights is difficult, finding ways to advance them is even more so. Human rights cannot be the only goal of our foreign policy—not in a world in which peace is literally a matter of survival. We are circumscribed by the fact that a choice that moves us towards one of our goals may move us farther away from another, and by the limits of our power. In this imperfect world, the results of our actions will usually be mixed, even when our motives are not.

Through public discussion and private persuasion, some progress has been made. But we cannot expect quick or easy results in the struggle for human rights, a struggle which has been going on for many centuries.

In the end, the best way we can advance the cause of human rights abroad is to do all we can to advance it at home. There is no comparison between the human rights situation in totalitarian countries and in our own. The systematic destruction of liberty by an all-powerful State has never been part of the American story.

Nevertheless it is worth remembering that as recently as 15 years ago, American citizens were still being deprived of the right to vote on account of colour. And even today, Jefferson's third freedom is still imperfectly fulfilled as far as many Americans are concerned.

The struggle goes on here at home. And if that remains true of the United States, whose democratic freedoms have a history that strerches across two centuries, it is truer still of the whole world, many parts of which have never known those freedoms.

In the long run, I am optimistic. Changes will not come quickly, but they will surely come. History moves slowly and fitfully; but as long as we are true to ourselves, history, where human rights are concerned, is on our side.

(Continued from page No. 3)

a conductor out of the train, the conductors lock themselves up in their compartments for the night. Complaints and demands for adequate protection have been of no avail, for the railway police, many believe, are in the pay of the gangsters! All there remains to do is to follow the newspapers's advice, and that is, not only to lock the door of the compartment but also to barricade oneself from inside!

* * *

London magistrates recently fined Somail Assam Dia, an Egyptian, £300 for shoplifting. He may now return to his duties as a member of his country's Supreme Court.!

* * *

South African police this summer used a new invention of theirs, the "sneeze machine," to suppress an anti-racist demonstration in the Johannesburg suburb of Soweto. Interested London is thinking of equipping British "security forces" in Northern Ireland with the "machine," which sprays a sneeze-producing mixture of tear gas and talcum powder. Soweto police chief Jan Visser has been invited to Britain, to pass on know-how.

* * *

In many Western countries actors and artists earn much less than other people, says an International Labour Organization report. In Norway an artist gets only a quarter of a civil service clerk's starting pay, while in France the earnings of actors and sculptors are below the national minimum wage. Fewer and fewer people dedicate themselves to the Muses. In West Germany over the past twenty years the number of musicians and singers has dropped 40 per cent. Almost universally, the ILO report says, actors and artists are forced to look for side jobs, "acting" as unskilled labourers and office clerks!

* * *

More than half the people in the European Common Market countries say they cannot make ends meet, claims an offlcial EEC analysis. Low-income groups have to do without holidays, new clothes, refrigerator and TV. Many economize on food. When asked how to do away with poverty, most polled said money was the answer. But where to get it? Nobody knows the answer to that! * * *

In West Germany today the spy mania is so widespread that it even comes in for ridicule in the reactionary Die Welf. Unlocking a safe containing top-secret papers, the clerk notices with fright a stranger inside. "Don't worry, please. I'm only the spy on duty," says the stranger!

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Dear Doctor Josyer,

Thank you for your kind reply to my letter requesting information on the English translation of the Vymanika Sastra. I would be pleased if you could send to me a copy of the book payment for which is enclosed.

Would it also be possible to receive details of the following, also in English translation if possible.

Sanskrit Wisdom, Sanskrit Civilization, Bhagavadgeeta, Yajurveda, Rigveda, Bhishma Parva, Kanjur, Tanjur, and the Yantra-sarvasva.

I believe, as you say, that highly intelligent man has existed on earth for many millions of years, and have previously ascended to greater heights than ourselves.

Modern man, and Western man in particular, I feel, is very conceited in his belief that he has attained a level of intelligence much higher than that which has ever existed previously; the information contained in the ancient texts being considered as belonging to the realm of religion or mythology, and therefore unreal or irrelevant to present life!

There is much to be learnt about man's glorious past and therefore great future, but only by opening our eyes and lifting the shutters from our minds can we hope to succeed.

Yours truly,

R. David Lee.

OUR REPLY

Dear Mr. Devid Lee,

Thanks for your gracious letter of 23rd September ordering a copy of "Vymanika Sastra," Aeronautics. As air mail was stike-bound, the book had to be sent by sea mail. To make up the balance amount the 3 books mentioned in your enquiry, "Sanskrit Wisdom", "Sanskrit Civilization", and "Bhagavadgeeta" have also been sent along with Aeronautics. The books are in readable English, and offer interesting reading.

Re. your query, the Vedas in Sanskrit are the most ancient collection of intellectual, spiritual and philosophical thinking of world humanity, and have been classified by sages as 4, Rigveda, Yajurveda, Sama Veda, and Atharva Veda. They have been transmitted from generation to generation during many thousand years by oral tradition. They are now in print, and translations by Englishmen are available. The Ramayana of 48000 poetic lines, and Mahabharata of 240000 lines, are held in esteem next only to Vedas, as treasure chests inculcating wisdom and piety, and ethical and spiritual precepts and examples. The Mahabharata has 18 parvas or sections, and Bheeshma Parva deels with the saintly, heroic, noble and venerable life of Bheeshma, before whom Socrates, Homer, Confucius and Budha would look like twinkling stars. It is the Parva in which the Bhagavadgeeta,—which Sir Edwin Arnold translated into English version as "Song of Songs," is enshrined.

"Yantra Sarvaswa" is quoted as the compendious work dealing with mechanical constructions, of which "Vymanika Sastra" is a part. But that work is still to be traced. The words=Botam Hygin, "Kanjur", "Tanjur" seem strange, but if you will please enlighten me as to their context, I may find out what they mean.

Contemporary life, with too many mechanical gadgets, is buffeted with too many flippant diversions, and is not aware of the subtle occult mechanism of the human body, and is therefore grossly materialistic and is living only for sensual satisfaction. Let us suppose that it is a passing phase, and hope that, like the ancients, men of today will also realise the vastness, the rhythm, the grandeur of the Universe, and strive to probe its secrets and discover the Magician who is manipulating it all, imperceptible but undeniable!

With Good Wishes
Yours Sincerely
G. R. JOSYER

FORTY YEARS AGO

Mr. S. Satyamurthi, Deputy Leader of the Congress Party in the Central Legislative Assembly, was the guest of honour at a party given this morning by the members of the Mysore Journalists' Association, in the premises of the Association.

Mr. Satyamurthi was received on arrival by Mr. G. R. Josyer, President of the Association.

After tea, welcoming Mr. Satyamurthi. Mr. Josyer said that for nearly 25 years Mr. Satyamurthi had been one of the shining lights of Indian nationalism. His record of service to the country equalled that of any other Indian. The life of a nationalist politician in a subject nation from the time of Greece and Rome, had not been a bed of roses. It involved a great deal of sacrifice and self-denial. If Mr. Gandhi could be spoken of as the heart of India, and Pundit Jawaharlal Nehru its mind, Mr. Satyamurthi might truly be considered as the voice of India.

Addressing a British Indian politician, Mr. Josyer added, it might not be inappropriate to convey a message on behalf of the States' people to the people of British India. The former also shared with British Indians the desire for self-government, because India's position as a subject nation was morally unsound and materially harmful. It was suggested by one or two Mysoreans that the Indian States, especially Mysore, were anxious to join the Federation, and that, therefore, British Indian politicians should not obstruct Federation. That was not a correct position. Federation must come, and the States would be pleased to join it, if equal rights and liabilities were conceded. That was when the British Indian politicians themselves accepted Federation in the interests of the country. The Indian States did not want to hurry them. "Let them decide what is best for them," Mr. Josyer concluded. "Our sympathies and support will always be with them."

Replying Mr. Satyamurthi said he had always desired to cultivate the acquaintance of journalists. They played a great part in the growth of democracy, in as much as the creation of effective public opinion on right lines was the function of an impartial, disinterested press.

He acknowledged the sentiments expressed by Mr. G. R. Josyer about his qualities, and he was glad that the Journalists' Association of Mysore had Mr. Josyer as its worthy President. Mr. Satyamurthi had always deprecated praise—in fact a politician's life was no bed of roses considered from this standpoint—but he was touched by the affection and regard of Mr. Josyer.

Referring to his month's pleasant stay in Mysore State, Mr. Satyamurthi said he was grateful to H. H. the Maharaja for having treated him as a State Guest. It was not easy for an Indian State to treat him, who was engaged in political movements in British India, as a State Guest, and this fact spoke volumes to the catholicity and statesmanship of the Mysore Government.

He was a good friend of the Mysore people, Mr. Satyamurthi continued. They should feel that the fight for freedom in British India would have its reactions on Indian States. As Mr. Montagu (a former Secretary of State) had once observed, the distinction between British India and Indian States was artificial. They should work up public opinion and capture every seat in the public bodies from the village panchayat to the Legislative Council on a

definite programme, including the attainment of responsible government under the aegis of H. H. the Maharaja. If in addition, they could produce at least 12 disinterested public leaders, who were as eloquent in putting forward their view points as they were disinterested in their motives, half their battle would have been won. In every village, public opinion should be organised on these lines, based on a perfect parliamentary programme, by which the speaker had been swearing all along and was swearing even at the present moment.

There was no need to introduce into Mysore the bitterness in the fight for freedom that was evident in British India. For in Mysore, there was no racial or economic antipathy between the rulers and the ruled. The Mysore Government were keenly interested in the welfare of the people.

Mr. Satyamurthi then referred to the "existence of the Brahmin and Non Brahmin movement in Mysore." The problem, he said, was only skin-deep. He appealed to both communities-Brahmins to shake off their superiority complex and Non-Brahmins their inferiority complex. There were black sheep in both communities, but the bulk of them was patriotic, nationalistic, independent, and non-communal. That was a lesson which the recent elections in British India had brought home to him. Non-Brahmins voted cent per cent Congress at the recent elections. Once communalism was got rid of and independent leaders-who would not wait in the anteroom of the Dewan and other high State officials for their smiles and favours for personal benefit—were produced, there was a bright future for the people of Mysore.

Giving advice to the journalists, Mr. Satyamurthi said that journalists in the State should combine into a single association to make their influence felt. With an enlightened Dewan like Sir Mirza M. Ismail who encouraged healthy publicity in the interests of the State, journalists should expect full cooperation from the Mysore Government in the discharge of their duties.

A journalist should not report every thing "interesting", Mr. Satyamurthi added. Some items of news might not be desirable "from a moral and political point of view." A journalist was not a "disembodied ghost", but he was a human being. Without becoming a propogandist he should give publicity to events with a view to "helping the big cause he has at heart". Above all character was the sheet-anchor of a Journalist. As a journalist, one should be irreproachable in character and be independent and patriotic.

Concluding, Mr. Satyamurthi said he did not know when Federation was coming. When it comes, unlike some North Indian States, the entry of Mysore would be a source of strength to British India. The speaker hoped that the representatives of Mysore would enjoy the confidence of the people by being elected by them either directly or indirectly, in which case it should be a great pleasure for British Indian politicians to work hand-in-hand with them for the good of the country!

B A B A

The Magnificent

(by S. Ramakrishnan,
Editor, Bhavan's Journal)

To see him is a feast for the eyes. To listen to his spell-binding oratory is an education for purposeful living. To hear his soul-stirring bhajans is to go into ecstasy. Once you meet him, he simply haunts you, and you cannot but give him a permanent lodgment in your heart.

Majestic and winsome, simple yet sophisticated, steeped in our ancient lore yet well-versed in current affairs, agile yet imperturbable, wise and witty, with a bewitching smile and a visage that exudes sneha and karuna, with the shock of curly hair that forms a natural crown on his head, and the flaming-red, one-piece robe that stretches up from neck to feet, Sri Satya Sai Baba is a magnificent personality!

Baba has been virtually deified by lakhs of devotees the world over. In their homes and offices, his photograph finds a pride of place among the family deities. I have seen his picture adorning the tables and office-rooms of some of our distinguished editors, litterateurs, scientists, administrators, senior officials in the Central Secretariat in New Delhi, and even in the Indian High Comission in London!

One of the most arresting and revered personalities of the century, Baba, who commands the attention of the press and the public alike, has his own unique way of transforming people in all walks of life. Their number can only be described as legion!

What is the secret of this magnet in human form that goes on irresistibly drawing devotees whose ranks are ever swelling?

Is it his power for materialising out of thin air with a mere wave of hand an amazing array of objects from sacred ash to diamond necklaces, silver and gold idols and spatika lingas, that holds the key to his irresistible charm?

It is indeed true that Baba's devotees include a sizeable number of those who are drawn to him because of his superhuman power or siddhi, and are proud of venerating one endowed with such a rare gift.

And it is equally true that down the ages mankind has always viewed the mysterious and the miraculous with awe and reverence associated with godliness.

But then not all of Baba's devotees belong to the class of the mystery-loving. His followers include many people noted for their intellectual attainments and rational outlook.

There is Dr. S. Bhagvantam, one of the topmost shishyas of Nobel laureate Dr. Sir C. V. Raman. The story of the serene, silent scientist's conversion as a devotee of Satya Sai Baba appeared in one of the earlier issues of the Bhavan's Journal.

A scientist of repute, 69-year-old Dr. Bhagvantam has had a brilliant academic career. He became Professor and Head of the Physics Department of the Andhra University in 1941, and was appointed Director of Physical Laboratories, Osmania University, in 1949. Eight years later, he became the Director of the Indian Institute of Science, Bangalore, one of the pioneer seats of scientific research in India.

He was the first Indian Scientific Officer in the Common ealth Scientific Offices in London, and was till recently the Scientific Adviser to the Ministry of Defence, and the Union Cabinet.

(To be continued)

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ತಲಬು : ರೂ. 300—ಕನಿಷ್ಠ ಮತ್ತು ಪ್ರಯಾಣಭತ್ಯ ಸಹ

ಯೋಗ್ಯತೆ : ಮೆಟ್ರಿಕ್ ಅಥವಾ ಹೈಯರ್ ಸೆಕಂಡರಿ

ವಯಸ್ಸು—18 ರಿಂದ 40 ರೊಳಗೆ

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MAHARSHI BHARADWAAJA'S

"VYMANIKA SHAASTRA"

OR

AERONAUTICS

Sanskrit Original, English Translation,

and Sketches in Colour

Handsome Get up

by

G. R. JOSYER

DIRECTOR

INTERNATIONAL ACADEMY OF SANSKRIT RESEARCH

CHAMARAJA DOUBLE ROAD, MYSORE—4, INDIA.

B A B A

The Magnificent

(by S. Ramakrishnan,
Editor, Bhavan's Journal)

(Continued)

He is one who has made significant contribution to the original research side and his papers on crystal physics, ultrasonics, high polymers, radio astronomy, geophysics, group theory and such other subjects command wide attention and appreciation in scientific circles in England and America

Will a world famous scientist like Dr. Bhagvantam blindly take to the veneration of someone just because that someone manifests the power to materialise objects?

Or take the case of Dr. V. K Gokak, former Vice-Chancellor of the Bangalore University. Or philanthropy-queen Rajmata Gulab Kunverba of Jamnagar, Dr. D. S. Kothari, former Chairman of the University Grants Commission, music-maestro Smt. M. S. Subbulakshmi, sitar-samrat Pandit Ravi Shankar or tabla-wizard Allah Rakha. Again, political leaders like Shri P. K. Savant, President of the Maharashtra Pradesh Congress Committee, scholar-statesmen like Dr. R. R. Diwakar, Chairman of Gandhi Smarak Nidhi, and Shri V. S. Page, Chairman of Maharashtra Legislative Council, bankers like Shri Sunder Ram Shetty and Shri Gopala Rao, Chairmen of Vijaya Bank and Andhra Bank respectively. They all are among some of the distinguished followers of Satya Sai Baba.

Baba's recent visit to Bombay was perhaps designed to set at rest the doubts in the hearts of many of his followers: in one sense, Baba's public speech at the Maharashtra State Sai Conference on March 31, 1973, at the UNICID-aided Worli Dairy Auditorium came as a policy statement. It was at once a revelation and guideline for his numerous devotees.

As one who was blessed with the privilege of conversing with Poojya Baba during his recent Bombay sojourn, and as one who listened to his speech at the Conference, I feel impelled to quote some of Baba's relevant pronouncements:

"In one of the reports, it has been mentioned that from several photographs, Vibhuti (sacred ash) has been coming out. If we give room for such things, then we will be doomed to the very depths.

"We should not give attention and thought to the Vibhuti that comes out of the photographs. We must make an attempt to see that the Vibhuti of divinity comes out of our own heart.

"The meaning of the word Bhagavat Vibhuti or Vibhuti . . . is that you should develop what is called divine sight or divine vision. You should utter divine words. In your own life, you should propagate and give rise to divine ideas.

"The kind of Vibhuti which you see on the photographs may come today but may disappear tomorrow. It may even be created by some people in order to give favour for some kind of thought. We should not attach any importance to this transient phenomenon.

"It is a matter of some regret for me that members of the Sai organisation are also giving importance to such things. This is not the correct path.

"Iswara who lives in your heart is something which is permanent. What comes as

divine Vibhuti from your heart is much more important than the artificial Vibhuti which we see..... What is contained as Iswara Bhava in your own divinity, each one has to try and propagate and hand over to others. That is real bhakti."

How magnificent is Baba in succinctly highlighting the esoteric significance of many words and expressions! How simple yet full of depth are his teachings! Here are some gems:

The meaning of the word Moksha which means the final liberation was explained by Baba in this way. "Moksha means Moha Kshaya (the petering off of the stranglehold of selfish desires) which automatically brings liberation!"

Baba's aphorisms remind one of Paramahamsa Sri Ramakrishna. "When shall I be happy?" asked a devotee. "When "I" shall cease to be", replied the sage of Dakshineshwar.

Someone supplicated to Baba in Hindi: "Mujhe Moksha Chahiye". (I want Moksha). "Remove Mujhe (I) and Chahiye (desire), you have Moksha", he averred.

What is the significance of Samkara? Sam stands for bliss. Kara is—He hands it to you or he gives it to you.

"If you take Krishna to be a mere cowherd, a man of the world, like others, then, for you, He will be just a cowherd! You can climb only up to that stage. Uddhava who looked upon Krishna as his guru, teacher, benefited more than Arjuna who looked upon Him as a sakha, friend. If you have faith that He is God, He will be God to you; if you dismiss Him as a mere man', He takes on that role and becomes useless for you! Search for Him with the heart, not with the eye for externals.

"In order to get an idea of a mountain, it is not enough if you show a stone and say 'the mountain is a million times the size of this'. You will have to see an actual mountain, at least from a distance.

"Science is like the letter C, with a gap in the middle, a gap that is unfilled. Religion alone has filled that gap, for it knows the Reality that persists in the three stages, in the three tenses, and in the three worlds. So, religion is the letter O, a full circle, which may enlarge as you know more and more of the glory of the Lord, but which is ever Full and Complete.

"Examine your own conduct and faith. See whether it is sincere and steady. When you sit in a speeding train, you find that the trees are moving fast along the line. Do not worry about the trees; see yourself, and then, you will find that it is you who is moving fast. So also, do not blame others, pointing out their faults. The faults you find are in you, and when you correct yourself, the world too becomes correct!

"Just as a big pot full of water will be emptied by a small hole, even a little anger or ego will burn up all the nobility of a good heart.

"Be good, do good, see good."

HUMILITY

Mahammad Ali, (Cassius Clay)
World Heavy Weight Champion

In reply to questions from an interviewer Mahammed Ali said, "My beauty, my strength, my fame—all given by God and as such no one can take it away from me."

Reporter: I have read one of your books, and found a tinge of sorrow in some portions. Are you really unhappy?

Mahammed Ali: No I am very happy. By the Grace of God what I have done no one can achieve; well, I have suffered much in my life and for that I am very happy.

R: Are you an orthodox Muslim?

M. A: People try to belittle religious people this way. Man of every faith should stick to his religion Because no religion tries to scoff at other religions. If some one is orthodox, he will not demean other religions. Let me cite an example. A river is different from sea, a lake is different from river, a pond differs from river. But there is water in each one. Every religion has developed for some particular necessity, in some particular time. But every religion aims at betterment of humanity. When a Christian commits any wrong it is not the fault of religion, but of the man concerned. Similarly a Buddhist, a Hindu, a Shinto may commit sin but that does not emanate from religion. If a man of any faith is orthodox he is an asset to his religion. Those who are not orthodox they only scoff at other religions. Well, religion is not boyish prank. "I will do whatever I like and blame religion" is unbecomming of a follower. Well, I believe in the good of humanity and that is why, I adhere to Islam deeply. I do not drink or smoke. Formerly I used to run after women, but now I have gigen it up. I feel now if I do all these nuisances those who have faith, where they will go? God has made me great to set an example for them.

R. You have said whatever God does there is some purpose behind it. You lost in two contests, what was His motive? Have you got an explanation?

M, A: Of course there is. When I lost to Joe Frzier I was gone astray. I behaved like a clown in the ring, I was not at all serious when I used to fight. I did not undertake training before the fight. I did not pray to God attentively. I thought I was the greatest and who could defeat me? That is why God punished me. But even that defeat did not teach me a lesson. Next time I broke my jaw while fighting with Ken Norton. I was running after women. That is why I lost. These two reverses woke me up. brought back my senses. I learnt without Grace of God I am nothing. I will not commit those vices again."

* * *

PELE

THE FOOTBALL WONDER OF BRAZIL

The football-wonder Pele is the epitome of humility. He has a modesty which is unsurpassed, and it may be favourably compared with that of the Sadhus and ascetics of India. Religiousness is the be-all and end-all of Pele's life. His faith in God is unflinching. Even the foulest of weather cannot prevent Catholic Pele from going to the church on the Sabbath day. No worldly power has ever been able to prevent Pele from going to the church.

Pele believes that God sends an individual into this world with some particular mission. The sole responsibility of a human being is to discharge those duties as perfectly as they

can. It is this doctrine that makes Pele think that to play and preach for it as best as he can is his sacred duty.

Pele says, "I go ahead with the ball and often score, but I am never proud of that in the least. The moment I score it flashes within me that it is God who has made me score. What am I, but a toy in his hand!"

This attitude of mind is at the root of his constitutional humility, and perhaps that is why his conduct is more like a religious preacher. He is absolutely free from any addiction to drinking and smoking. or any other intoxicants. But the most outstading quality of Pele's character is his uniquc modesty. In Munich a few years back Pele the magic player of football made a demonstration of his play just for a few minutes at the request of the thousands of frenzied football fans. And indeed it was more than a marvel, it was something miraculous!

From Truth, Calcutta.

MASS PROTESTS

When a proposed bill irked far-Right reactionaries some time ago, the Guardian reports, the U. S. President got half a million identical letters of protest. A stream of identical protests flowed in again when legislation to make voting registration easier came up for discussion. In both cases the "outburst of spontaneity" had been organized by a firm which sells lists of Right-wing sympathizers to persons or organizations in need of "anger wholesale"!

* * *

SAUDI PRINCES

A gentleman proclaiming himself "agent for eight Saudi princes" appeared one day at the London branch of the French societe Generale and produced promissory notes worth $ 375 million. Its officials decided to check with the police. Their new Arab customer was found to be acting for a gang of swindlers. The promissory notes had been forged for a sizable fee by two employees of the Societe General's Toulouse branch.

RACISM

That pillar of racism, South Carolina's Senator Strom Thurmond stated time and agian that no legislation could break down segregation in the South of the U.S.A. However, recently the 74-year-old senator took his grand-daughter to her first-grade classroom at a desegragated public school. A change of heart? Or the coming Senate election prospects? Evidently even in the South rabid racism no longer reaps the previous political dividends!

* * *

EROTIC BOOKS

Nearly 200 years after first started, the so called Inferno Section of the French National Library, whose erotic collection had been available only to a select coterie of literary scholars, has been opened to the public. But there was no rush. Wholesale pornography has so greatly depreciated the "forbidden fruit" that nobady showed interest!

* * *

SURVEYS

William Hathaway, Chairman of the U.S. Senate subcommittee on Alcoholism and Drug Abuse lambasted results of a Federally-financed medical survey recently. "Statistics show alcoholism to be our third most serious public health problem. It is remarkable to see medical researchers, particularly researchers paid with Federal funds, in effect, urging people to drink", he said criticizing the survey which claimed that drinking alcoholic beverages might protect against heart disease. Did brewers and distillers contribute to financing the survey?

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HOW THEY SAW

What do we know about the eyesight of those who lived in the past? Apart from our knowledge of the historical development of spectacles, we know very little about the eyesight of the mass of the unlettered population, but we have a fair idea of the way in which a number of notable figures saw.

The Roman Emperor, Nero, for instance, was short-sighted, for when he went to the circus or to the gladiatorial games he took with him an emerald through which he watched the sport! This was doubtless ground to act as a lens which corrected his eye weakness.

Marie Antoinette, in another age, was also myopic. To conceal this disability from her admirers at Court she had a small lorgnette inserted into her fan!

All those who suffered from various forms of poor eyesight before the wearing of glasses became universal in civilised countries, had one terrible dread, blindness.

Weak eyes, untreated and continually subjected to overwork, quickly wore out altogether.

This was particularly evident among those who had, by reason of their vocation, to pursue a lot of close work, reading, writing, and so on. Authors, painters, engravers monks and so on were the first to feel the effects of eyestrain.

Milton, like his predecessor, Homer, went blind. With his right eye gone at the age of forty, the great English poet tried many a frantic 'cure' to save the other and his sight, with tragic results!

Whilst he was composing the oratorio "Jephtha" in 1752 George Frederick Handel developed cataract and was operated upon by an incompetant surgeon!

He lost his sight completely in the end, and to add to the tragedy, Johann Sebastian Bach, who long before had ruined his eyes by secretly copying out music at nights when only a boy, was also operated upon by the same surgeon, with the same unfortunate results!

We probably know more about the eyesight of Samuel Pepys, the famous seventeenth century diarist, than that of any other figure of the past.

His pain and itchings of the eyes, his inability to cope with close writing by the indifferent light of a guttering candle, and yet his horror of a bright light, his dabblings with paper tube spectacles, with lettings of blood and of truck with a number of quacks, among them the infamous Mr. Turlington, these and much more are recorded with vividness.

And at last, as the hand-writing of the Diary gets poorer and less distinct, there comes his famous "And so . . . . . for all the discomforts that will accompany my being blind, the good God prepare me!" A terrible heart-cry from a man of only 36, but typical of its age!

And then that lugubrious collection of great men and women of eminence in the arts, whose melancholia and consequent morbidity of their work has now been traced to their weak neglected eyesight, causing migraine, discomfort and attendant unhappiness.

Goethe, (who refused to wear prescribed glasses), Tolstoy, Chopin, Carlyle, Keats, George Eliot, Nietzeche, Turnel and De Maupassant. these were just a few of those who could have been helped so much by a qualified optician, and who, with proper treatment, would probably have produced more joyous work.

Fortunately the same tale was not the end of Theodore Roosevelt's story. Backward and diffident as a boy, he was accidentally found to have defective vision and was fitted with glasses.

From then on he never looked back, and years after, at the height of his achievement, recorded his indebtedness to his spectacles which had righted his life.

—D.G.

"LIBERATION"

The Women's Liberation Movement seeks to cut the chains that attach women to men and children. Yet when they are severed, who will be liberated? And who will be left weeping?

These chains are not just chains of brutal subordination and slavery. They are also chains of respect and love, care and mutual obligation. They bind civilized society together; and they cannot be broken without damage to women as well as to men and children. Woman cannot free herself without, at the same moment, freeing those who have obligations to her.

What does this matter, indeed, when she is young and full of life, with the world at her feet? But a liberated woman of 70 or 80—alone, unloved, embittered—presents a rather grimmer picture.

The old age of the male libertine is by tradition squalid Who can bear to think of Don Juan—founder member of the Men's Liberation Movement—at 80, the Great Lover become the Dirty Old Man? Why should women believe it will be better for them?

INDIA, AND WESTERN SCIENCE

The tracts of Porphyry (third century A.D.), a famous disciple of Plotinus, indicate that he was devoted to Indian ways of self-discipline perhaps more ardently than his master. He was fortunate in having a personal acquaintance with ideas of Indian philosophy through an important treatise on India by Bardesanes, the noted Babylonain Gnostic teacher of the early third century A.D., 'who acquired authentic information about India from the Indian ambassadors who were sent to the court of Emperor Antoninus Pius.'

A quotation from it by Porphyry still preserved, gives an intimate knowledge of the Brahmans and the Buddhists, their discipline and their mode of life. Porphyry made a critical study of the Sankhya doctrines of the contrast between the spiritual and the material world. But his strong insistence on abstention from animal slaughter and his denunciation of sacrifice for religious merit show his Buddhistic bias.

Clement of Alexandria knew of Buddhism in the second and third centuries A.D. He heard about India from his tutor, Pantaenus, and of the earliest Christian missionaries to visit India. He makes repeated mention of the presence of Buddhists in Alexandria, and declares that 'the Greeks stole their philosophy from the barbarians.' He is the first Greek to refer to the Buddha by name.

The Therapeutaes of Alexandria and the Essenes of Palestine, who were so well known to the Greek world, were in fact, communities of Buddhist "bhikkus" practicing Buddhist rites, preaching Buddhist doctrines, and spreading the teachings of the Buddha in the West. The word, "Therapeutae", is only a Greek variation of the Pali word. 'Theraputta', meaning "son of the Buddha." "Thera" is a name of the Buddha derived from the Sanskrit word, "sthira" meaning 'settled in peace'.

The Christian historian, Mahaffy, says: These Buddhist missionaries were the forerunners of the Christ.' Philosophers like Schelling and Schopenhauer, and Christian thinkers like Dean Mansell and Milman admit that the Essenes and the Therapeutaes arose through the influence of Buddhist missionaries who had come from India during the reign of Asoka. Swami Abhedananda says that the Essenes belonged to a "Tantrik" order ("Chakra") of India and owed their name to "Ishaani", the Sanskrit appellation of the Tantrik Goddess, Durga.

The influence of Buddhism on the development of Christian faith has been admitted by many scholars. The parable style of the Bible is held to be an echo of the story-telling method of the Buddhist Jatakas, and, says Vincent Smith, 'Some orthodox forms of Christian teaching owe some debt to the lessons of Gautama.' Winternitz believes that in the combination of the Jewish and the Greek ideas on which the teachings of the Christian Greek Gospels were based there was also some admixture of Buddhist thoughts and legends. Some undoubted borrowings from the Buddhist religious literature are also found in the Apocryphal Gospels.' The strong insistence of the orthodox form of Christianity on the observance of rituals, penance, celibacy and other rigid austerities is said to have been imbibed from Buddhism. Renan in his "Life of Jesus" says 'Baptism by water was introduced among the Essenes by Buddhist missionaries, the custom having orginated in India.'

The gospel story of the Bible bears striking resemblance to the account of the Buddha's life given in such Buddhist works

as "Lalita Vistara," which describes the miraculous conception and birth of the Buddha, the star over his birthplace, the prophecy of the aged Asita, the temptation by Mara and the twelve disciples. Besides, points of similarity between the Buddhist and the Christian parables are even more striking. Discussing the coincidence of the Jataka story of the pious disciple walking on water with the similar story in the Gospels, Max Mueller remarks that it can only be accounted for by some historical contact and transference, and the Jatakas are centuries older than the Gospels. The story of the prodigal son is found almost in the same form in the Buddhist work, "Saddharma Pundarika".

Another fact which confirms the possibility of Indian influence on Christianity was revealed years ago in a book called "The Unknown Life of Jesus Christ", translated from a manuscript discovered in a monastery of Tibet by the Russian explorer Lutovitch. The book throws light on the Christ's twelve-years-long absence from Jerusalem, by giving detailed description of the visits, during the same period, to the well-known cities and centres of learning and of his meeting the great saints and scholars of northern India!

There is positive evidence that, Indian faiths and philosophies flourished in Asia Minor in pre-Christian times. Zenob, an early fourth-century classical writer of Christian Armenia, relates the episode of two Indian chiefs who, as a result of their discomfiture in an insurrection against their king left their country with their following and settled in Taron in the upper Euphrates west of Lake Van. There they built a town and erected temples for the worship of a deity called "Giasne", which is no other than a corruption of the name Krishna. This was about the middle of the second century B C. They flourished in that region for more than four hundred years when about the year 304 A D. St. Gregory appeared there in his temple-breaking campaigns and after overcoming stiff resistance razed the temples to the ground. There were at that time more than 5,000 followers of the Krishna cult or Vaishnavism as we may call it. But, obviously, all of them could not be Indians.

The Syrian countries which formed part, first of the Persian and later of the Graeco-Roman world for nearly five centuries before the Christian era were for a long period open to Indian influence. They had intimate contact particularly with the Bhagavata religion and Buddhism. There is a view that this impact of India upon Israel had much to do with the rise and growth of Christianity, and that it was one of the reasons why Judaism become hostile, and remained so ever afterwords, to the new faith as something outlandish.

Indian knowledge was familiar to the Levant. A notable instance is furnished by the presence of Indian ideas in the writings of Origen (third century A.D.), who was one of the greatest of the Greek Fathers of the Eastern Church, and a writer of many authoritative books on Christian theology. Origen believed in Reincarnation and showed extreme eagerness to acquire Indian wisdom, those insights and illuminations from 'the Christians that were before Christ'. He was thrice persecuted, the last time to death, for holding 'un-Christian' views, one of which must have been on reincarnation. An eminent Christian thinker says that, had not the Council of Chalcedon condemned reincarnation in the fourth century, then believed in by many Christian Fathers, the "religion of love" would have been saved the disgrace of the cruel finality of everlasting punishment for the mistakes of one life!

Some authorties feel that in India 'there is a source-land rich and constant enough in its yield of the Water of Life to have fed all mankind's ecclesiastical channels.' They think that India had her direct or indirect contribution to the stream of lofty idealism and devotion that arose in the Rhineland in the spring of the Middle Ages. Indian ideas were transmitted through a succession of teachers and disciples like the Arabian monk, Bar Sudali, also known as Dionysius the Aeropagite (whose doctrines were more Vedantic than "Synoptic") Eirgena, Eckhart and his spiritual sons. This was, as it were, 'a transplantation of Indian wisdom from the banks of the Ganga to those of the Rhine!'

In his book, "The Flowering of Mysticism," Rufus Jones has traced quite clearly this movement of Indian ideas through Persia, Alexandria, Cordova, Padua, and thence through Paris on to the Rhine, influencing and forming the thought and practice of the first great schools of Western mysticism. Scholarship, says Gerald Heard, has now proved as a fact of literature that the specific concepts which gave to Western religion its deepest insights and its most affective techniques were all imported from the Indian areas.

It is well known that the stories of India form a substantial element in those of Europe: "Panchatantra," "Hitopadesa" and the Buddhist Jatakas having played a most important part in this migration of stories from India. The famous Welsh story of Llewellyn and Gebert, many fables in La Fontaine's French work, a number of fairy tales in Grimm and Hans Anderssen, many stories in "Gesta Romanorum" "Decameron," and Chaucer's "Canterbury Tales," not to speak of the fables of Aesop, are derived from India. Barlaam and Josaphet in the well known Christian story have now been definitely identified with a Bodhisattva and the Buddha. The story is that of Guatama Buddha's Great Renunciation as told in "Lalita Vistara." Thus the Buddha is worshipped today in a modified form in a church in Sicily dedicated to St Barlaam. A Jataka story is traced in Shakespeare's "Merchant of Venice!"

Nor is India's contribution to early Western science less noteworthy. The So-called Arabic numerals, the decimal system, the place-value system for numerals, the use of zero, the fundamental principles of algebra and geometry, are distinctly of Indian origin, carried to Europe by the Arabs. Royle says that Hippocrates, the father of Western medicine, borrowed his "materia Medica" from India. In the time of Alexander, says Garrison, 'Hindu physicians and surgeons enjoyed a well earned reputation for superior knowledge and skill.' Aristotle is believed in have been indebted to them !

India's science of music is held to be the source of Wagner's principal idea of the leading motive. Bethoven was not untouched by India. 'In science, too, the debt of Europe to India has been considerable,' says A. A. Macdonell, the famous Indologist.

Let us sum up in the reverant words of Will Durant, the outstanding American thinker and historian: "India was the motherland of our race, and Sanskrit the Mother of Europe's languages; she was the mother of our philosophy; mother, through the Arabs, of much of our mathematics; mother, through the Buddha, of the ideals embodied in Christianity; mother through the village community, of self-government and democracy. Mother India is in many ways the mother of us all !"

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ಯೋಗ್ಯತೆ: ಮೆಟ್ರಿಕ್ ಅಥವಾ ಹೈಯರ್‌ಸೆಕಂಡರಿ

ವಯಸ್ಸು—18 ರಿಂದ 40 ರೊಳಗೆ

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40 HOURS

Will a man work forty hours in four days if you give him a three-day weekend and no cut in pay? A growing number of U.S. companies are finding that he will! The average worker likes the idea, and the net result for the company is lower production costs and increased output! "It's like geting full-time wages for a part-time job, comments one worker!

But there is always a catch in a new idea like this. A spokesman for one of the pioneering companies observes that some wives make their husbands work at home on that extra day off!

* * *

YOUR CLOTHES

It is totally unnecessary for any animal to be sacrificed to clothe a human being. Scientists and manufacturers have evolved fake furs which are virtually indistinguishable from the real thing. There is an enormous choice at prices that nearly everyone can afford.

If you feel tempted to buy something made from animal fur or skin, just say to yourself; "Someone had to kill this animal to get its ski . Could I myself have fired the gun ... used the poison ... set the trap?"

If you couldn't, how can you wear the result?

* * *

POOR ENGLISH!

Visiting the Norwegian Brigade in the north of Scotland during the last war, a member of the exiled Norwegian Government asked a local shopkeeper, "How do you like having so many foreigners stationed here?"

"Not at all," was the dour reply.

"I'm sorry. I'm a Norwegian myself."

"It's not the Norwegians I'm talking about," said the Scotsman, "it's the English!"

AUTOMATION

American labour leader Walter Reuther was known for his swift repartee. Once while Henry Ford II was showing him some automated machinery, Ford grinned and said, "You won't get any union dues from that, will you, Walter?"

Reuther retorted, "No, and you won't sell it any cars, either!"

JESUS'S PILGRIMAGE TO INDIA

It was not until the age of thirteen and a half that He realized that he must set out consciously to find Himself and regain His higher consciousness. People think that He seems to have disappeared completely between the ages of twelve and thirty, when he suddenly reappeared again and made Himself felt in the particular land where He was born. Under intuitive guidance He left His parent's home and went to Egypt He worked and studied there under strikingly different conditions. He was a student in the schools, imbibing ancient lore. He was a young workman who earned His living part of the time by the hard labour of His hands.

The world knows little of these youthful years. The books which give the fragments the world has of the history of Jesus were not written down during His life time. Therefore they were not contemporary historical records written at the same time as the events they recorded. Long after Jesus' death the authors wrote down what they believed to be His history.

On the Mediterranean coast He found a group of mystics, philosophers, students, and teachers gathered in the quest of Truth in the city of Alexandria. One mystics' community which He joined in Alexandria practised meditation twice a day at dawn and at eventide.

In those days the city was not only the centre of much cosmopolitan learning but also a port on a great trade route.

At intervals convoys of ships would arrive at the point nearest to Alexandria on the south side of the Isthmus of Suez The vessels were either Arabian or Indian, more especially South Indian. At that time there was quite a trade in spices and silks from India, which were carried across the Isthmus to Alexandria after being disembarked.

Portraits figuring Indian types of men and women have been unearthed at Memphis. The Egyptians used to trade with Musiris, the modern Cranganore, the seaport of South India Moses referred to cinnamon and cassia being used in worship. These are products peculiar to the Malabar coast where later Jesus and St. Thomas landed. The Mother Goddess was worshipped, originally, in the form of a cow in Egypt. The cow has ever been sacred to the Dravidians. The sacred bull of Egypt has its analogue in Siva's bull. The social institutions of the Nayars, a prominent Dravidian branch, were duplicated by those depicted in Egyptian literature as existing there originally. Palm leaves and iron writing-pens were common to both Egypt and South India. Ancestor worship of Egypt is paralleled by ancestor worship of the Malabar Dravidians.

These ships sometimes brought passengers. Occasionally some Indian traders would arrive who had learned something of their scriptures by listening to the Brahmins, the caste of spiritual teachers of India. The Brahmins never came themselves, for they were forbidden to travel. But the traders, through listening to the priests at the local temples and to their family guides, would thus learn something of the spiritual aspects of their own religion, and in contact with the philosophers of Alexandria they would exchange experiences.

In this way Jesus became acquainted with an Indian trader, a merchant, and eventually His mind became so aroused by what He heard that He freely and gladly embarked for India in the company of his friend and landed on the south-west coast of that country.

Thus began the next important, if not the most important, phase of His life.

It was not for nothing that the first Christian missionary to land in India landed likewise on the south-west coast. And he did not land in the eighteenth or nineteenth century, as most of us believe, but within the same century as Jesus' death. That was St. Thomas. He was martyred and crucified. He had been an Armenian merchant.

Jesus studied keenly, travelling slowly in India. He made His way across the south, and then struck eastward to Benares. After an instructive sojourn in that city He went to the mountain wilderness of the Himalayas where He lived for a while in a cave. He was not alone, but with a teacher and other disciples. This cave was in a secluded recess of the range, and it was there that He finished His apprenticeship to spiritual truth. All around were crags, chasms, precipices, valleys, forests, and snowy pinnacles.

He did not go to Kashmir as some medieval Indian legends assert, nor did He go into Tibet, as modern European occultists declare. He lived on the southern side of the Himalayas.

The years passed eventually, and after He had completed His training in Yoga and had been initiated into the highest esoteric doctrine He then cast aside all His learning.

All that the Brahmins had taught Him, all that the Masters had taught Him, was put aside, and He went off alone. Then and then only did He find Himself.

At that time He was in His twenty-eighth year. In finding Himself He had forgotten the Indian and the Egyptian teachings which He had sought. Only after He had forgotten all these was He able to find Himself. Then when He did so, He remembered His mission of service and awakening for which He had come.

Remembering His sacred mission, He left India and returned to His own country, to give His message to those who were ready to receive it. The great teachers come but to help and to bless all. They make no reservations for a privileged few. Their love and knowledge flow out to all. They give the same essential teaching of devotion to the divine to everyone alike. Christ taught everyone who sought His help. He gave His pearls to the poor and illiterate equally as to those of higher station !

PAUL BRUNTON.

SAME BUSUNESS

At one of the best restaurants on the Italian Riviera, a man looked at his bill and gasped. "Five thousand lire for a meal?" he said to the waiter. "I hope there's a discount for someone in the same business."

"Are you a waiter, too?"

"No, I'm a thief!"

OLD AGE

On a visit to a small English town, Prince Philip stopped for tea with two elderly women. When one told him she was 104 and the other 101, the Prince gently teased them: "I don't believe it. Ladies always take ten years of their age !"

T. V. SADISM

A firm in Lewes, Britain, is advertising a tablecloth made to resemble boards for chess, backgammon, and six other games. Observer magazine trusts the novelty will "keep the children away from TV sadism," especially during long winter evenings. As extensive television violence has many parents worried, the tablecloth is bound to sell well !

DEAD AND ALIVE

When 12-year-old Mavis Sithebe fell ill and died at Newcastle in South Africa, her death was just one more item in the statistics of Births and Deaths in that country To her family, it was premature and tragic : to the world at large, quite insignificant

But four days later, when her family gathered together to help in the child's burial, her death suddenly leapt into medical significance!

Waiting for the hearse to arrive, Mrs Sithebe decided to take one more look at her dead daughter. With tears streaming down her cheeks, she looked into the coffin . and the "Dead" girl looked back at her !

Mrs. Sithebe screamed in terror, and ran from the house. By the time a doctor was called, the little girl was sitting up with wide-staring eyes. A little later she was heard to say : "Such a fuss-fancy so many people coming to my funeral!"

A few days later, after she had been examined by puzzled doctors in hospital, she spoke about her journey into death ! She told how she had to climb many mighty mountains ; of how she had to wade throuth great rivers ; and that she was thirsty, hungry and weary all the while.

"It all seems like a dream now," she said, "but it was so real."

The doctors have no doubt about the fact that she had been dead for four days ! The only comment they seemed able to make about this freak event was that her condition may have been due to hysteria. Today, she is a normal and happy child, none the worse for her quite alarming experience.

While the annals of medical history are not filled with similar cases of people who have literally returned from the dead, there are quite a number of other authentic cases. For instance, towards the end of 1954, a 94-year-old woman, Mar. Elizabeth Bonds of Lordon, collapsed in the Redclyffe Nursing Home after a heart attack and died.

The matron of the hospital, Mrs Muriel Anstead, was called, checked that her heart had stopped beating, and began to lay her out.

"Then," says Mrs. Anstead, "as I moved her hands, I thought I felt the faintest flicker of life. Then it was gone. I started to massage her heart I kept saying to myself 'She's dead. I can never revive her."

"I kept moving my hands in a circular motion round her heart and back. Perspiration poured from me."

For 16 minutes there was no beat from the dead woman's heart. She was technically dead. Then, the miraculous happened ! As the matron continued massaging, driven by something she could not understand, the "dead" woman's heart started to beat very faintly, and life began to return !

As she regained consciousness she said : "where have I been? I have been away from here " And then she dropped back into a coma.

The matron is convinced that the woman was dead, and backs up her judgment-which no one denies-with a lifetime of nursing experience. Doctors say that the old lady was a medical freak ; that her recovery was a miracle.

In general medical experience, people have been known to live after their hearts had stopped beating for four minutes, but not for 16 minutes !

(To be Continued)

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GEORGE BERNARD SHAW

The late G. B. Shaw, probably the longest-lived of literary giants in English, and certainly one of the world's greatest playwrights and humorists, was a great friend of the freedom movement in India. As usual with him, and half in jest and half in earnest, he called himself the minor Mahatma, while referring to Mahatma Gandhi as the major Mahatma ! Both of them had the same love of good, and the same hatred of evil. Both of them were vegetarians. Both strove for the uplift of humanity. He once said with remarkable political presceince: "They will sweep Churchill, as they scrapped Lloyd Ggorge !"

When he was asked about the new Indian Constitution by Mr. Sunder Kabadi on 8th December 1949, he said: "Any visionary can draw up a Utopian Constitution for the kingdom of heaven on earth ! The difficulty is to find capable administrators !" He said also that the basic democratic principle was not "Government of the people, by the people, for the people", but "Government of the people not by the people, but by cabinets of persons tested and qualified as rulers, and chosen as such by the people."

These views show G. B. Shaw's unique and outstanding traits—his passion for freedom, his passion for good democratic self-government, his vivid language, his humour, and his satire. He was born in Dublin, John Bull's other island, on 26th July 1856. He left school in his fourteenth year and had no university education, and had throughout his life, a hearty contempt for the mere worship of words which goes on in formal educational institutions. His mother, who was a musician of talent, was the vital cultural influence in his life. In his fourteenth year, he entered the office of a Dublin agent. After five years there, he went in 1876 to London and was supported by his mother, and took to a literary career.

In the early years of his new profession, he earned but little. His five novels written by him between 1879 and 1883 failed to be hits. He was attracted to Socialism, and studied Marx's Das Capital and preached the nationalisation of capital though by gradual stages. He became an active member of the Fabian Society, and preached gradual socialism in many books and by means of Sunday lectures. He wrote also musical and dramatic criticism above his initials G B. S., and became famous He championed and popularised Ibsen in England by his book The Quintessence of Ibsenism in 1891. In 1898, he married Charlotte Payne-Townshend and had a happy married life till she died in 1943. She was an unassuming woman, who was entirely devoted to him. He says: "Happy marriages, like happy nations, have no history!"

By this time he had seen modern life in diverse aspects, and his humanitarianism combined with his peerless wit and humour and irony and satire, led him to pillory the many shams and hypocricies and tyrannies of his age in his peerless plays, which poured in a flood from 1892 for fifty years! Sociological plays with his messages—shafts tipped with the disease-curing poison of well-meaning but trenchant satire were his forte, and the public, which had become fed up with society plays and namby-pamby melodrama became devoted to him. He got phenomenal pecuniary gains by the patronage of the very upper and middle classes, whose evils he lashed without mercy. The prefaces to his plays were as remarkable and as brilliant and as original and as witty and satirical as his plays!

His other works such as "The Intelligent Woman's Guide to Socialism" (1928) and the "Adventures of the Black-Girl in Search of God" (1932) were other original trenchantly satirical works. He was awarded the Nobel Prize for Literature in 1926, and gave the entire money to the Anglo-Swedish foundation to popularise Swedish literature in England. He was a vegetarian all his life, and had a generous enthusiasm for all noble and humanitarian causes till his last moments. He had in his room a statue of Buddha and a picture of Stalin. He spent the last years of his life at the village Ayot, St. Lawrence, which will hereafter be as famous as Chelsea or Concord in the history of universal literature.

It is not easy to sum up a protean genius in a brief essay, but we can easily portray his unique merits. He once said that an Irishman has two eyes! Of course, every man has two eyes. What he meant was that an Irishman can see ideas as well as facts! Shaw's greatest merit is in his fusion of fact and idea. He made his art a great instrument of moral progress. He said: "Fine art is the subtlest, the most seductive, the most effective instrument of moral propaganda in the world." He never lost his detachment from his surroundings even while he was in the thick of the fight for the betterment of the world. He refers to his having "a deeper strangeness which has made me feel all my life a sojourner on this planet, than a native of it!"

I shall give here a few examples of his moods of mockery including self-mockery:

"Why should I get another man to praise me, when I can praise myself?"

When asked to explain a passage in Heartbreak House, he said: "How should I know? I am only the author!"

"My way of joking is to tell the truth: it is the funniest joke in the world!"

"I write plays with the deliberate object of converting the nation to my opinion."

"I always have to preach. My plays all have a purpose."

"A good play is essentially identical with a church service as a combination of artistic ritual, profession of faith, and sermon."

He called himself "G. B. Shaw, preacher by nature, and Archbishop of the Universe by self-appointment!"

When asked to write his autobiography, he said: "For over half a century, I have done little else."

"The technique of all the arts is the process of selection and elimination. The greater the artist, the fewer things he needs for his effects."

"Why die for one's country? Live for it!"

On one occasion, Shaw was the last speaker. He said: "The subject is not exhausted, but the audience is," and sat down!

On another occasion, a famous actress wrote to him offering him marriage and said: "Our child will combine my beauty and your brain." He promptly wrote back: "Suppose he combines my beauty and your brain?"

The most shining qualities of Shaw were his enthusiastic humanitarianism, and his fiery support of noble causes, and his fiery hatred of evil and tyranny, and his denunciation of all social and economic and political evils. J. S. Collins once said about him: "Shaw's beard was formerly red-hot with anger, but is now white hot with rage!" Shaw denounced not only the seven deadly sins, but also "the seven deadly virtues." Two utterances of Shaw may well close this appreciation:

"Home is the girl's prison, and the woman's workhouse!"

"Poverty should be neither pitied as an inevitable misfortune, nor tolerated as a just retribution for misconduct, but resolutely stamped out and prevented from recurring as a disease fatal to society!"

Dewan Bahadur
K. S. RAMASWAMY SASTRY

RICHES SOAR AND DWINDLE

ROCKEFELLER FORTUNE

Depression has affected so severely the £ 100,000,000 fortune once held by Mr. John D. Rockefeller and his son that it has dwindled to £ 30,000,000 (at par).

This is the estimate made by Mr. John T. Flynn, the economist and biographer of the elder Rockefeller.

At the time of the elder Rockefeller's retirement in 1896, his fortune, according to Mr. Flynn, amounted to more than £40,000,000, but money was made from investments faster than it could be given away!

A sum of £114,000,000 had been given away by 1923, and there remained a sum estimated by Mr. Flynn at between £100,000,000 and £200,000,000, probably nearer the first figure.

The fortune was mostly in securities, and it is a fair inference, adds Mr. Flynn, that it was cut to one-fifth when the market was at its lowest following the 1929 crash.

DEAD, AND ALIVE!

(Continued from last issue)

But, in view of the case of little Mavis Sithebe, general experience seems to discount the fair number of authentic cases where people have returned from death after periods a lot longer than just four minutes.

Today Mrs. Elizabeth Bounds looks forward to reaching her century and is bubbling with life again, apparently none the worse for her 16-minute sample of death!

A somewhat similar case occurred a few years ago in Vienna. A middle-aged man was run over by a bus and was rushed off in an ambulance to a hospital. On the way, he died, and when the body was taken in, the house surgeon certified that the man was dead.

The body was wheeled out to be taken to the mortuary, when the famous Viennese doctor, Professor Eisenmeyer saw it.

He enquired the circumstances of the death, and when he learned that the man had been dead for only a short while, decided that with the aid of new respiratory apparatus he had invented that he might be able to "revive" the man.

The body was wheeled into an operating theatre and an incision was made in the chest to lay bare the heart. For nearly half-an-hour, the heart was massaged electrically, and then, miraculously, it started to beat slowly of its own accord, strengthening minute by minute.

Soon after this the man began to breathe again and he was alive again. His complete recovery took a long while, but it was complete!

Twelve-year-old Mavis Sithebe spoke of her journey through the land of death. "I had to climb many mountains, mighty mountains, mighty mountains," she said, "I had to wade through rivers, great rivers. I was thirsty, and hungry, and very weary. It all seems like a dream now, but it was so real!"

In the United States, a New Yorker by the name of William C. Blossom, died of a heart attack at the age of 70. The death certificate was signed, and his body was taken to a funeral parlour for embalming.

But, as the body lay on a mortuary slab, a startled assistant saw the eyes flicker and then spark into life! Immediately, the "dead" man was taken to hospital and made a complete recovery.

His first conscious words when he heard the chatter round his bed were: "Dead? Certainly I'm not dead. Who said I was?"

Another case concerned a man by the name of Harry Jones, a 66-year-old Californian electrician who was pronounced dead by his doctor. An undertaker was called and his wife and family climbed into the back of the hearse to accompany the body to a mortuary.

On the way, a friend who was sitting beside the body was suddenly half scared out of his wits. He heard a deep sigh from the body. Quickly, he pulled aside the covering to discover that the "dead" man was breathing!

He yelled instructions to the driver to go to a hospital instead of the mortuary. Jones recovered, but had no memory of what had happened during his "death."

There are quite a number of other cases like these, but it must be stated quite emphatically that they are extremely unusual and can be regarded only as medical freaks.

The fear of being buried alive is not uncommon, but in terms of modern medical techniques and examination, the chances of this happening are so remote as to be of no consequence.

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SANSKRIT CIVILIZATION

by

G. R. JOSYER. M.A. HONS., F.R.E.S. M.R.S.L.

FOUNDER

International Academy of Sanskrit Research.

New Delhi
11-7-77

Most Respected Shriyut G. R. Josyer,

Please accept my respectful pranams and grateful thanks for your kind suppy of two issues of Rationalist which have supplied me with most eagerly sought information in respect of your unique personality, your vast learning and your great contribution to Deva-bhasha learning.

Meanwhile I managed to borrow from a library a copy of "Sanskrit Civilization" which is indeed a jewel of a book. You have done a most valuable service to India by composing in about 250 pages the achievements of our forefathers. This is the most inspiring book I have come across in my life of 8 years, and have formed an opinion that this book should be placed in the hands of all students in schools and Colleges, should be translated in all provincial languages. It should be made an important course of study in all institutions. If elder people study this book as a ritual daily instead of the Bhagavadgita, they will surely derive more benefit for improvement in life.

Yours Sincerely
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"Just as gold is judged by four tests, rubbing, cutting, heating and beating, man is judged by four tests, his manners, qualities, actions and munificence."

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HOW HUMAN!

"Our parents are always saying that we are too young to know anything," complained the young monkeys as they met in a forest. "We are not too young," they cried.

"And we shall prove that," said their leader. "We will form ourselves into a band, and then we can do just what we like!"

When the meeting was over, they all went home. That night, they didn't sleep beside their parents; they slept all by themselves, in groups, on the topmost branches of the trees by a lake.

Around midnight, one of the young monkeys woke up. Looking down from where he sat, he saw the bright moon shining on the lake below.

"Get up, get up, friends!" he shouted. The moon has fallen into the lake. Let us go and pull it out before anyone else does so."

"Oh! What a splendid idea!" cried his friends. "How very famous we shall be!"

"The only way to reach that moon," said the leader, "is for us to form a chain."

So a long monkeys-chain was formed, each monkey firmly grasping the tail of another. With a splash that resounded throughout the forest, the whole band, leader formost, jumped plump into the water,-and there they died!

Moral: Beware of the advice of those who merely think they know!

* * *

NOW MINISTERS ARE GOD!

In His 1939 Christmas Day broadcast to the Empire, soon after the outbreak of the Second World War, King George VI quoted these reassuring words, written by Minnie Louise Haskings in 1908: "It said to the man who stood at the gate of the year: 'Give me a light that I may tread safely into the unknown.' And he replied: 'Go out into the darkness and put your hand into the hand of God. That shall be to you better than light, and safer than a known way!"

AUTO-SUGGESTION

M. Emile Coue, the great French auto-suggestionist, whose death was reported 51 years ago is the author of a book "My Method", in which he explains how everybody can use to the best advantage the gift of inauguration. In an introduction to the book Mr. Alfred M. Murray, giving a sketch of his life, says:

Emile Coue was born on the 26th of February 1857. in Troyes, in the Aube, France. His mother came from Champagne. His father was a Briton and worked for the Eastern R. R. Campany. He attended the town school until the age of fifteen and then went to the High School (Lycee). Here he succeeded in completing the scientific course in less than the allotted time.

At the age of nineteen, he became an apprentice in a drug store in Troyes, and later went to Paris to study chemistry at the Ecolo de Pharmacic. In 1882 he returned to Troyes and became the proprietor of a drug store. In 1884 he married the daughter of a well-known horticulturist of Nancy in Lordraine. A year after their marriage, whilst they were visiting his wife's parents in Nancy, his wife suggested that he should go and hear Doctor Liebault at the Nancy School of Hypnotism. What Liebault said interested him greatly, but did not satisfy him entirely.

In 1896, having laid by enough to live upon, together with his wife's property, he decided to retire from business. Accordingly he turned the active direction of his pharmacy over to a friend.

His friend did not make a success of the business, however, and he was obliged to re-assume the active management in 1901. He had by then become deeply interested in the study of hypnotism. He had found the procedure of Doctor Liebault unsatisfactory because of its lack of method. He continued the study of hypnotism and took an American correspondence course, and it was then that he became acquainted with the hand-clasping experiment which he has used ever since as a demonstration of the dominance of the imagination over the will, and around which he gradually built up his own method of conscious auto-suggestion.

His drug business automatically furnished him his subjects. He began to hold small clinics right in the store. In these he employed hypnotism. He finally discovered that only about one-tenth of his hypnotized patients were in fact completely hypnotized. He also found that certain drugs had a beneficial effect which could not be explained by any medical potency in the drugs themselves. In other words, it was apparent that the benefit must have been brought about through the mind of the patient and not through the drugs. Combining these two observations he gradually came to the conclusion that hypnotism was not necessary. Also many people were afraid of hypnotism and declined to subject themselves to it. Hence its use greatly limited one's possible field of usefulness.

Working and thinking along these lines he gradually abandoned the use of hypnotism and for it substituted suggestion and finally conscious auto-suggestion. As you know the hypnotist suggests to his patient while the patient is unconscious: Monsieur Coue requires his patients to suggest to themselves while conscious.

In 1910 he retired permanently from business and moved with his wife to Nancy where they built their home at 1-6, Rue Jeanne D'Arc.

People came to him to be helped in ever-increasing numbers until by the time the war started he was treating as many as 15,000 people a year ! The first circumstance which brought him any measure of what the world calls fame was the attention which the celebrated psychologist Charles Baudouin called to his work by the publication of his book, "Suggestion and Auto-Suggestion." He heard of Monsieur Coué's work while visiting his mother who lived at Nancy, where he attended some of Monsieur Coue's lectures and studied his method.

During the war Monsieur Coue remained in Nancy even while the city was being shelled, and divided his time between the conference with his patients and his gardening—his hobby.

In 1921 Doctor Monier Williams of London came to Nancy and studied Monsieur Coue's method for several weeks. He was the first British physician to pay him an extended visit. He told him he had been led to come to him by the fact that he had cured himself of insomnia by auto-suggestion, and by his sense of responsibility towards his patients whom he could not help by any purely medical means.

Doctor Monier-Williams become such a convert to the method, that after his return to London he opened a free clinic for the practice of conscious auto-suggestion, which has been in successful operation ever since, In the same year at the invitation of Doctor Monier-Williams and many other people who had visited him at Nancy, he went to London to deliver a series of lectures and demonstrations.

As always a good many cures resulted. As these cures were thought to be remarkable and even in some cases to be miracles (they were, of course, no such thing) reports of them found their way into the newspapers. Almost overnight Monsieur Coue found himself possessed of all the advantages and was labouring under the burden of what the world calls fame. As a result of this trip the Coue Institute for the practice of Conscious Auto-Suggestion was established in London and was being conducted under the efficient leadership of Miss Richardson. They are now treating thousands of patients a year.

On the twenty-second of 1925 October Monsieur Coue had the satifaction of seeing an institute opened in Paris for the practice of his method. This was under the direction of his former student, Mademoiselle Anne Villneuve.

Before he left America preliminary steps had been taken for the establishment of an institute in New York City to be known as the National Coue Institute. The proceeds of his American lecture tour, less his actual expenses, have gone to the Paris institute and to help to start his American Institute.

* * *

Is not the 10000 year old "Gayatri Japa" of Hindus auto-suggestion ?

Ed.

"SRI RAMANUJA VAANI"

(English-Tamil Quarterly, Rs. 10; Sri Mr. N. Parthasarathy,
Sri Ramanuja Vedanta Centre, 17 South Mada Street, Triplicane, Madras-5)

We have gladly received two issues of the above quarterly, published by the Ramanuja Vedanta Centre at Madras, to propagate the philosophy of Ramanuja, to whose excellences European scholars like Dr. Thibaut and Dr. Gustav Oppert drew attention many decades ago.

We welcome the formation of the Ramanuja Vedanta Centre for propagating the beauties of Vishishtadwytha Philosaphy, which, for lack of propaganda, have remained little known even to Srivyshnavas. Its quarterly will become a welcome means of enlightenment.

It reminds us of another memorable Journal for which Triplicane had become famous 80 years ago, the "Brahmavadin." Young Vivekananda visited Madras and took Triplicane by storm. Of his staunchest admirers and friends, Mr. M. C. Alasingrachari of Triplicane High School, father of Mr. M. C. Krishnan of the "Educational Review", was foremost. He urged Vivekananda's visit to the Parliament of religions in America, and collected funds for the voyage, and went to Bombay to see him off. Vivekananda corresponded with him, and the Vedantic monthly "Brahmavadin" was started and lived for some years after Mr. Alasingar's untimely demise.

We also recall, in more recent years, the "Bhaktan", Tamil monthly conducted ably by dynamic Mr. M. O. Alasingrachari, propagating Temple worship and Bhakti or Devotion to the Divine for attaining salvation. One mourns not only the Editor's untimely passing, but also "Bhaktan's" passing!

We wish "Ramanuja Vani" a long and bright career. We are glad that its Editor is Mr. M. R. Sampathkumaran, erudite translator of Ramanuja's famous "Geeta-Bhashya", and son of late Rao Bahadur, Mahamahopadhyaya, Professor M. Rangacharya. When in 1913 we entered the Presidency College, Madras, for Sanskrit Honours, he, frail of body and giant of intellect, was our Professor of Sanskrit. He was ailing, slow-moving, and resigned in temperament. He did Bhavabhuti's famous drama "Malati-Madhava" with us. When in 1914 we returned to College after summer vacation, he had retired, and his place taken by Professor S. Kuppuswamy Sastriar. Professor Rangacharya's 3 volumes on Ramanuja's magnum opus, "Sri-Bhashya", and lectures on Bhagavad-Geeta in 3 volumes, remain monuments to his outstanding erudition and eloquence. They bear comparison with Rt. Hon'ble Srinivasa Sastry's "Lectures on the Ramayana".

We wish Mr. Sampathkumaran long years of Editorship of "Ramanuja Vani". The Journal is badly needed. At one time Srivyshnavas lived in urban or rural clusters, in Triplicane, in Malleswaram, in Mysore, Mandya, Melkote, etc. But now isolated Sreevyshnava families have spread far and wide, all over India, and the younger scions

of the community have gone to far off lands, Europe, U. S. A., and even Africa and Middle East. They, both husbands and wives, are no doubt very happy materially, but are blissfully ignorant of their religious origin, and the rich patrimony of religious lore that their ancestral saints have left behind for their edification. "Money is not everything"; "Man does not live by bread alone"; it is said. "Swadharme Nidhanam Shreyah"—"Pursuing your own religion is for your good", says sage Vyasa.

The "Ramanuja Vani" would be to them welcome source of knowledge of their intellectual birth-right, and also prove a golden link between them and their forsaken folk at home.

The Professorial and Post-Doctorate contributors to 'Ramanuja Vani", seasoned veterans as they are, have to keep in mind that class of readers, and present to them the beauties of Sri Vyshnava faith, attractively, appreciably, winsomely, impressively, sugar-coatedly, like giving sugar-cane to elephants, so that the emigrant readers may be proud to know them, and in turn propagate them among their friends.

In the Shaattumorai after Divine worship in Vyshnavite homes and temples daily, it is prayed—

"Sarvadesha dashaakaaleshwavyaahata parakrama
Ramanujarya divyaagnaa Vardhataam abhivardhataam ॥
Sree Ramanujarya divyaagnaa prativaasaramujvalaa ।
Diganta vyaapinee bhooyaat saa hi loka hityshinee" ॥

"May Ramanuja's Divine teachings, blazing like the Sun's rays, spread in all countries and at all times with unobstructed valour! And may it illuminate all corners of the globe, because it seeks to promote world welfare"!

"Ramanuja Vani" would seem to be an answer to that prayer!

G. R. Josyer
Editor.

YOUR LEGACY

If you are a happy parent, you give your son or daughter an invaluable legacy. It doesn't matter very much whether you're rich or poor,-although, let's not delude ourselves, rich is better. But if the choice is between happy-poor and unhappy-rich, the children of a laughing pauper are the ones to envy! They will grow up with the expectation that life is good, that the world is a sunny and friendly place, that other people are as human aud decent as they are, that it's fun to be alive. And with that attitude they can accomplish almost anything!

NO THANKS!

Prayer is a wise and practical way to start the new year. But at the end of this year, if it turns out to be a better year than last, may we remember to praise God, who responded to our pleading!

Let us not be like the man lost in the deep woods. Later, in describing the experience he told how frightened he was, and how he had even knelt and prayed! "Did God answer your prayer?" some one asked. "Oh, no!" was the reply. "Before God had a chance, a guide came along and showed me the path!"

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Mr. Josyer has continued and is endeavouring to complete the work done by Yathiraja Swami, and Scholarly India will welcome this great contribution to the appreciation of both literature and the science of erudite and loving criticism." Sir C. P. Ramaswamy Iyer.

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AEROPLANE MADE IN INDIA

"Bombay, Sept. 21–1952. An aeroplane based on the sutras of the Vaimanika Shastra of Maharshi Bharadwaj, the manuscript of which was recently discovered by the Director of International Academy of Sanskrit Research at Mysore, was actually flown in Bombay during 1890s, recent reports state.

This information is contained in a research article in this week's issue of 'Vividh-Vritta', a leading Marathi Weekly of Bombay. The article was written after a contribution of Shri Lallubhai Kansara on the subject in a Vande Mataram, a Bombay daily, which led to a search for old records.

According to the article in Vividh-Vritta, Shri Shivkar Bapuji Talpade, a teacher in the Bombay school of Arts and an ardent scholar of the Vedas, was the man who not only constructed, but actually flew an airship based on the principles laid down by Maharshi Bharadwaj's Vaimanika Shastra

Shri Talpade first constructed a model of the air craft on the lines laid down in the Vaimanika Shastra. The model was exhibited in an exhibition arranged by Bombay Arts Society in 1890s.

Following his success, Shri Talpade constructed a bigger aeroplane with the help of his wife who was also a great Sanskrit scholar. He was also assisted by his friend Shri Mitkar, an architect of the Bombay P.W D. Shri Talpade had based the construction of his plane on the descriptions of 'Marutsakha' and 'Pushpak' types described by Bharadwaj. The general idea of the plane is to be found in 20th Adhyaya of Rigaveda.

The plane when complete was shown to the late Shri Justice Mahadeo Govind Ranade, who advised Shri Talpade to seek help of European experts before proceeding further. Shri Talpade did not do so, as he felt that it would be a sign of inferiority, and also because he was not sure that his invention would remain safe with him.

'Marut-Sakha'. the plane made its first and probably its last flight in 1895 on Chaupati. The first flight was witnessed by a throng of persons among which were Shri Sayajirao Gayakwad, the ruler of Baroda, and Shri Lalji Narayan, a prominent citizen of Bombay. The plane ascended a distance of 1500 feet before coming down. It is stated that it was equipped with automatic devices for lowering down when it reached a certain height.

With the death of his wife, Shri Talpade lost all his interest in aviation. He died on 17th September 1917 at the age of 53. Later his relatives sold the models and other things connected with his experiment to the firm of Rally Bros.

Shri Shivkar was an Aryasamajist. Besides being the editor of 'Arya Dharma' Magazine, he had also written two original books.

So far as is known the first successfull balloon flight was made in Bombay in 1867 by one Prof. Wells on Chaupati shores. A vivid account of the flight is givin in the first issue of Mitrodaya dated 13th January 1867—H.S.

From Searchlight, Patna.
Vol LVII No. 221.

A Small boy looked longingly at a friend's dog. "My mother won't let me have a dog for Christmas," he said.

"May be you don't use the right strategy," replied his pal.

"What strategy?"

"Don't ask for a dog. Ask for a baby brother. Then you'll get the dog!"

* * *

A Tradesman was taken to court by a countess who said that he had called her a pig! The judge found him guilty, and the tradesman asked the judge, "Does this mean I can't call the countess a pig?"

"Tha't right," said the judge.

"Well," said the man, "can I call a pig a countess?"

"Of course," said the judge.

The man turned to the countess and said, "Good afternoon, countess!"

"TESTS"

In Alaska when I filled in an application for a job on a power construction scheme, I was given a test to determine whether I could adapt myself to Arctic living conditions. I passed, and out on the job I met several Eskimoes who had also been given the test. They had failed!

Their answers showed conclusively that they would not be able to adapt themselves to the Arctic!

ARE THEY WRONG?

The medical staff of the West German Hoechst and Bayer-Werke chemical concerns have advised employing elderly personnel in shops using caucerogenous raw meterials, claiming that some over-forties will die before they develop malignant tumours! In vehement protest, trade union spokesmen declared that first of all safe technologies should be developed. Physicians not associated with the industrial concerns have stigmatized the proposal as unscientific and smacking of nazi human "selection" formulas.

TRAFFIC JAMS

Town fathers of the Nigerian capital of Lagos have worked out an original scheme for dealing with traffic jams. Owners can take out their cars only every other day, depending on whether the first figure of the licence plate is even or odd! Exceptions are made only for taxis, and diplomatic corps, police and government cars. Rule-breakers have their ignition keys taken away from them for a specified period!

P.O. WORKING

Though Britain's Post Office chalked up a record $743 million deficit in 1975, AP reports, this fiscal year, 1976-77, it showed a $500 million profit. How come? Mail is no longer collected on Sundays or in the evenings, while post offices are closed Saturday afternoons, on Sundays and holidays! Service between London and Paris was better before the French Revolution, Lord Boyd-Carpenter declared, adding that today mail between the two capitals takes up to thirteen days! Which means the Post Office's profits are the users' loss!

OIL KING

Bob Dorsey didn't do so badly when he was retired from the post of Chairman of the Gulf Oil Corporation in the scandal involving it in bribing and other machinations. His services to the company were well rewarded. He was paid a lump sum of $ 1.6 million in retirement benefits, and will receive an annual pension of $ 48,158 ! Moreover, he can purchase 200,000 shares of Gulf stock at 20 per cent below the current market price! Lastly, he is also to be issued $ 54,000 in accumulated vacation pay !

TELEPHONE GANGSTERS

The very word "telephone" makes French people shiver with fright. The phone rates and calls are very expensive. The telephone girls who are asked to explain the high bills are often called gangsters! The number of people complaining about mistakes in bills has doubled in the past few months, writes the Paris weekly "L' Express". In the Paris area alone there were more than 36,000 such complaints lodged in 1975 !

"TERROR SPEED"

Seventeen-year old Australian swimmer Steve Holland recently set world records in men's 800 and 1,500 metres free style. "Terror Speed" is what he says brought him the records. He said he imagined he was being chased by a monster shark, and that made him swim faster ! He added that he got the idea watching fish in an aquarium, and noting their sudden change of speed when they became frightened. "It might sound funny, but it's very serious," Steve said. He is now training for the Olympic Games and hopes to "frighten" himself into winning gold medals.

BLADE FOOD

Fakir Ali Ben Camelia, he is really Swiss citizen Camille Rossier, has been swallowing razor blades and other sharp things since 1942. He celebrated his fiftieth birthday by swallowing his 50,000th blade in the presence of witnesses !

"TELE" BENEFIT !

Concerned about the upsurge in rudeness at home and at work, an Israeli televiewer wrote the television authorities to ask why there were no public service ads promoting good manners. The reply he received said : "We wanted to do some 30-second spots on good manners, but the crew behaved so badly while we were filming, that we dropped the whole matter !"

PROGRESS

Copacabana, one of the most beautiful beaches in the world—it is located in a suburb of Rio de Janeiro—and one sung of in many Brazilian songs, is on the decline. "Goodbye, Copacabana", writes the West German magazine Stern. "The still paradise has given way to a roaring inferno"! The noise made by vehicles on the motor road built alongside the beach comes to 85 decibels, which is 15 decibels above the tolerance limit ! And the amount of harmful micro-organisms in the water off Copacabana exceeds the tolerance level 900 times over ! As if this were not enough, the city authorities have given permission to dump sewage into the sea !

GUARDIANS OF LAW !

A dozen prominent Scotland Yard detectives recently found themselves in the dock ! They included a former murder squad chief, a former obscenity squad commander, and other high-rankink officers. For fifteen years they took bribes from pornography peddlers!

NO REFORM

A reform group in Pretoria (South Africa) recently announced plans for a huge bonfire to destroy pornographic literature. The City Council, however, opposed it on the ground that the bonfire would cause pollution !

A NEW WEAPON

A New weapon to scare off burglars and handbag snatchers has been invented in Germany. It looks like a pistol, it goes off with a bang and a flash, but it is in fact a camera which will temporarily blind and photograph the aggressor at the same time. Should the latter try to grab the weapon, just pull the trigger once more, and the film will be ejected out of reach !

* * *

THE HEART

The mechanism of the human heart, when you thoroughly understand it, is like all the other works of nature, very beautiful, very wonderful, but very simple. When it does not work well, the fault is not in the machinery, but in the management !

* * *

At a banquet in London in 1852, a woman asked Colonial Secretary, John Pakington where the Virgin Islands were. He is supposed to have replied, "As far as possible, dear lady, from the Isle of Man !"

* * *

Advertisements in Saigon have charms of their own.

Ad for a department store : Our staff treat customers as attentively as a father who is trying to marry off his daughter !

For a flower shop : Our flowers have souls like those of young girls !

A dentist's ad : When your tooth is being pulled, you feel only as though you were sipping soda water !

For a bakery : We deliver goods with the speed of an American missile !

DOSSIERS

There was no end to the surprise felt by Ekkehard Gries, the new Minister of the Interior of Hesse (West Germany). And understandably. On assuming office this member of the ruling Free Democratic Party decided to [illegible] done by the local Department for Safeguarding the Constitution-or, to put it briefly, the political police—which is now subordinated to him. Looking through the card indexes, which contain compromising information, he unexpectedly came across his own name ! How come ? The "guardians of the Constitution," it turns out, started a dossier on him when Gries headed the local Young Democrats. The reason was his participation in a meeting with youth representatives from the German Democratic Republic.

PYRAMIDS

The Greek historian Herodotus had a theory that the Egyptian pyramids were built with wooded cranes and and ramps. Japanese archeologist Sakuji Yoshimura says the only way to establish the truth is to build one more pyramid in Egypt the same way ! The Nippon Television Network Corporation liked the idea and offered to finance its construction (at the estimated cost of $1 million), and to film two 90 minute features to commemorate the NTV's 25th anniversary ! The Egyptian government has agreed, on the condition that the Japanese pyramid will be removed as soon as it is built and photographed !

RUINOUS INVENTION

In England and Wales, school children aged 10 to 14 watch two and a half hours of television a night, according to a survey. Moreover, those who watch TV most also tend to read the least ! By the age of 14 as many as 40 per cent of boys, and a third of girls, stop reading altogether, the survey shows !

SANSKRIT CIVILIZATION

by

G. R. JOSYER. M.A. HONS. F.R.S.L. M.R.S.I.
FOUNDER
International Academy of Sanskrit Research.

Most Respected Shriyut G. R. Josyer,

New Delhi
11-7-77

Please accept my respectful pranams and grateful thanks for your kind suppy of two issues of Rationalist which have supplied me with most eagerly sought information in respect of your unique personality, your vast learning and your great contribution to Deva-bhasha learning.

Meanwhile I managed to borrow from a library a copy of "Sanskrit Civilization" which is indeed a jewel of a book. You have done a most valuable service to India by composing in about 250 pages the achievements of our forefathers. This is the most inspiring book I have come across in my life of 80 years, and have formed an opinion that this book should be placed in the hands of all students in schools and Colleges, should be translated in all provincial languages. It should be made an important course of study in all institutions. If elder people study this book as a ritual daily instead of the Bhagavadgita, they will surely derive more benefit for improvement in life.

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